The Student's Gospels

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THE STUDENT'S GOSPELS

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THE STUDENT'S GOSPELS

A Harmony of the Synoptics
The Gospel of John

ARRANGED BY SHAILER MATHEWS

USING

THE NEW TESTAMENT
An American Translation
BY EDGAR J. GOODSPEED

THE UNIVERSITY OF CHICAGO PRESS
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PREFACE

This arrangement of the Gospels is intended for students and readers of the Bible rather than for technical scholars. For them there are Harmonies and Synopses both in Greek and in English. The present volume reproduces the sections of the new edition of Burton and Mathews, *Life of Christ*. The headings are less formal than in many Harmonies and, it is hoped, will aid the student to gain the content of the sections themselves.

The text of Goodspeed's *American Translation* was chosen as an additional aid to those who wish to appreciate the freshness and vigor of the Gospel stories.

In accordance with the prevailing conclusions of New Testament scholars, no attempt is made to "harmonize" the Four Gospels, but the Gospel according to John is arranged independently as an interpretation given Jesus by the third generation of Christians.

The section headings are intended to help the student gain the point of view of the evangelist as the interpreter of the religious significance of the primitive messianic hope.

SHAILER MATHEWS

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BOOK I

THE CHRIST OF HISTORY

PART I

JESUS BEFORE HIS PUBLIC MINISTRY

§1. LUKE'S PREFACE

LUKE 1:1–4

1 Many writers have undertaken to compose accounts of the movement which has developed among us,
2 just as the original eyewitnesses who became teachers of the message have handed
3 it down to us. For that reason, Theophilus, and because I have investigated it all carefully from the beginning, I have determined to write a connected account of it for Your Excellency,
4 so that you may be reliably informed about the things you have been taught.

§2. THE TWO GENEALOGIES OF JESUS

MATTHEW 1:1–17

1 The ancestry of Jesus Christ, who was descended from David, who was descended from Abraham.
2 Abraham was the father of Isaac, and Isaac of Jacob, and Jacob of Judah and
3 his brothers, and Ju-

LUKE 3:23–38

23 Jesus himself was about thirty years old when he began his work. He was the son, it was supposed, of Joseph, the son of
24 Eli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son

dah of Perez and Zerah, whose mother was Tamar. And Perez was the father of Hezron, and Hezron
3 of Aram, and Aram of Aminadab, and Aminadab of Nahshon, and Nahshon of Salmon,
5 and Salmon of Boaz, whose mother was Rahab. And Boaz was the father of Obed, whose mother was Ruth. And Obed was the father of Jesse,
6 and Jesse of King David. David was the father of Solomon, whose mother was
7 Uriah's wife. And Solomon was the father of Rehoboam, and Rehoboam of Abijah, and Abijah of
8 Asa, and Asa of Jehoshaphat, and Jehoshaphat of Joram, and
9 Joram of Uzziah, and Uzziah of Jotham, and Jotham of Ahaz, and Ahaz of Hezekiah,
10 and Hezekiah of Manasseh, and Manasseh of Amon, and Amon
11 of Josiah, and Josiah of Jeconiah and his brothers, at the period of the Babylonian Ex-
12 ile. After the Babylonian Exile, Jeconiah had a son named Shealtiel, and Shealtiel was the father of
13 Zerubbabel, and Zerubbabel of Abiud, and Abiud of Eliakim, and Eliakim of Azor,
14 and Azor of Zadok,
25 of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli,
26 the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of
27 Joda, the son of Johanan, the son of Resa, the son of Zerubbabel, the son of Salathiel, the son of Neri,
28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,
29 the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of
30 Levi, the son of Symeon, the son of Judah, the son of Joseph, the son of Jonam, the son
31 of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of
32 David, the son of Jesse, the son of Obed, the son of Boaz, the son of Sala, the son of
33 Nahshon, the son of Admin, the son of Arni, the son of Hezron, the son of Perez,
34 the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Na-
35 hor, the son of Serug, the son of Ragau, the son of Peleg, the son of Heber, the son of
36 Shelah, the son of

and Zadok of Achim,
and Achim of Eliud,
18 and Eliud of Eleazar,
and Eleazar of Matthan, and Matthan of
16 Jacob, and Jacob of
Joseph, the husband
of Mary, who was the
mother of Jesus called
17 Christ. So the whole
number of generations
from Abraham to David is fourteen, and
from David to the
Babylonian Exile,
fourteen, and from
the Babylonian Exile
to the Christ, four-
teen.

Cainan, the son of
Arphaxad, the son of
Shem, the son of No-
ah, the son of Lamech,
37 the son of Methuse-
lah, the son of Enoch,
the son of Jared, the
son of Maleleel, the
38 son of Cainan, the son
of Enosh, the son of
Seth, the son of Adam,
the son of God.

§3. THE BIRTH OF JOHN THE BAPTIST FORETOLD TO ZECHARIAH

LUKE 1:5–25

5 In the days when
Herod was king of
Judea, there was a
priest named Zecharia-
h who belonged to the
division of Abijah. His
wife was also a de-
scendant of Aaron, and
her name was Eliza-
6 beth. They were both
upright in the sight of
God, blamelessly ob-
serving all the Lord's
commands and re-
7 quirements. They had
no children, for Eliza-
beth was barren; and
they were both ad-
8 vanced in life. Once
when he was acting as
priest before God,
when his division was
9 on duty, it fell to his
lot, according to the
priests' practice, to go
into the sanctuary of

the Lord and burn the
10 incense, while all the
throng of people was
outside, praying at
the hour of the incense
11 offering. And an an-
gel of the Lord ap-
peared to him, stand-
ing at the right of the
altar of incense.
12 When Zechariah saw
him he was startled
and overcome with
13 fear. And the angel
said to him, "Do not
be afraid, Zechariah,
for your prayer has
been heard. Your
wife Elizabeth will
bear you a son, and
you are to name him
14 John. This will bring
gladness and delight
to you, and many will
rejoice over his birth.
15 For he will be great in
the sight of the Lord.
He will drink no wine
or strong drink, but
he will be filled with
the holy Spirit from
16 his very birth, and he
will turn many of
Israel's descendants to
the Lord their God.
17 He will go before him
with the spirit and the
power of Elijah, to
reconcile fathers to
their children, and to
bring the disobedient
back to the wisdom of
upright men, to make
a people perfectly
ready for the Lord."
18 Zechariah said to the
angel, "How am I to
know that this is so?
For I am an old man,

and my wife is ad-
19 vanced in life." The
angel answered, "I am
Gabriel. I stand in
the very presence of
God. I have been
sent to speak to you
and tell you this good
20 news. Now you will
keep silent and be un-
able to speak until the
day when this hap-
pens, because you
have not believed
what I have said, for it
will all be fulfilled in
21 due time." The peo-
ple were waiting for
Zechariah, and won-
dering that he stayed
so long in the sanctu-
22 ary. But when he
came out he could not
speak to them, and
they knew that he had
seen a vision in the
sanctuary. For his
part, he kept making
signs to them, and re-
23 mained dumb. And
when his period of
service was over, he
went back to his
24 home. Soon after-
ward his wife Eliza-
beth began to expect
a child, and she kept
herself in seclusion for
25 five months. "This is
what the Lord has
done for me," she said,
"now that he has
deigned to remove the
disgrace I have en-
dured."

§4. THE BIRTH OF JESUS FORETOLD TO MARY

LUKE 1:26–38

26 In the sixth month
the angel Gabriel was
sent by God to a town
in Galilee called Naza-
27 reth, to a maiden
there who was en-
gaged to be married to
a man named Joseph,
a descendant of Da-
vid. The maiden's
28 name was Mary. And
the angel went into
the town and said to
her, "Good morning,
favored woman! The
Lord be with you!"
29 But she was startled
at what he said, and
wondered what this
30 greeting meant. And
the angel said to her,
"Do not be afraid,
Mary, for you have
gained God's approv-
31 al. You are to be-
come a mother and
you will give birth to
a son, and you are to
32 name him Jesus. He
will be great and will
be called the Son of
the Most High. The
Lord God will give
him the throne of his
33 forefather David, and
he will reign over
Jacob's house for-
ever; his reign will
34 have no end." Mary
said to the angel,
"How can this be,
when I have no hus-
35 band?" The angel an-
swered, "The holy
Spirit will come over
you, and the power of
the Most High will

overshadow you. For that reason your child will be called holy, and the Son of God.
36 And your relative, Elizabeth, although she is old, is going to give birth to a son, and this is the sixth month with her who was said to be barren.
37 For nothing is ever impossible for God."
38 And Mary said, "I am the Lord's slave. Let it be as you say." Then the angel left her.

§5. THE BIRTH OF JESUS FORETOLD TO JOSEPH

MATTHEW 1:18–25

18 Now these were the circumstances of the birth of Jesus Christ. Mary, his mother, was engaged to Joseph, but before they were married it was found that she was about to become a mother through the influence of the holy Spirit.
19 But her husband, Joseph, was an upright man and did not wish to disgrace her, and he decided to break off the engage-
20 ment privately. But while he was thinking of doing this, an angel of the Lord appeared to him in a dream, and said, "Joseph, descendant of David, do not fear to take Mary, your wife, to your home, for it is through

the influence of the holy Spirit that she is to become a mother.
21 She will have a son, and you are to name him Jesus, for it is he who is to save his people from their sins."
22 All this happened in fulfilment of what the Lord said through the prophet,
23 "The maiden will be pregnant and will have a son,
And they will name him Immanuel"
—a word which means
24 "God with us." So when Joseph awoke from his sleep, he did as the angel of the Lord had directed him, and took his wife
25 to his home. But he did not live with her as a husband until she had had a son, and he named the child Jesus.

§6. THE SONG OF MARY

LUKE 1:39–56

39 In those days Mary set out and hurried to the hill-country, to a
40 town in Judah, and she went to Zechariah's house and greet-
41 ed Elizabeth. When Elizabeth heard Mary's greeting, the babe stirred within her. And Elizabeth was filled with the
42 holy Spirit and she gave a great cry, and said,

"You are the most favored of women,
And blessed is your child!
43 Who am I,
To have the mother of my Lord come to me?
44 For the moment your greeting reached my ears,
The child stirred with joy within me!
45 Blessed is she who has believed,
For what the Lord has promised her will be fulfilled!"
46 And Mary said,
"My heart extols the Lord,
47 My spirit exults in God my Savior.
48 For he has noticed his slave in her humble station,
For from this time all the ages will think me favored!
49 For the Almighty has done wonders for me,
How holy his name is!
50 He shows his mercy age after age
To those who fear him.
51 He has done mighty deeds with his arm,
He has routed the proud-minded,
52 He has dethroned monarchs and exalted the poor,

53 He has satisfied the
hungry with good
things, and sent
the rich away
empty-handed.
54 He has helped his
servant Israel,
Remembering his
mercy,
55 As he promised our
forefathers
To have mercy on
Abraham and his
descendants for-
ever!"
56 So Mary stayed with
her about three
months, and then re-
turned home.

§7. THE BIRTH OF JOHN THE BAPTIST

LUKE 1:57–80

57 Now the time came
for Elizabeth's child
to be born, and she
gave birth to a son.
58 Her neighbors and
relatives heard of the
great mercy the Lord
had shown her, and
they came and con-
59 gratulated her. On
the eighth day they
came to circumcise
the child, and they
were going to name
him Zechariah, after
60 his father. But his
mother said, "No!
He is to be named
61 John." They said to
her, "There is no one
among your relatives
who bears that name."
62 But they made signs
to the child's father
and asked him what
he wished to have the

child named. He asked for a writing tablet, and wrote, "His name is John." And they were all
64 amazed. Then his voice and the use of his tongue were immediately restored, and he blessed God
65 aloud. And all their neighbors were overcome with fear, and all over the hill-country of Judea all these
66 stories were told, and everyone who heard them kept them in mind, and said, "What is this child going to be?" For the Lord's hand was with him.
67 And his father Zechariah was filled with the holy Spirit and he uttered a divine message, saying,

68 "Blessings on the Lord, the God of Israel,
Because he has turned his attention to his people, and brought about their deliverance,
69 And he has produced a mighty Savior for us
In the house of his servant David.
70 By the lips of his holy prophets he promised of old to do this—
71 To save us from our enemies and from the hands of all who hate us,

72 Thus showing mercy to our forefathers,
And keeping his sacred agreement,
73 And the oath that he swore to our forefather Abraham,
74 That we should be delivered from the hands of our enemies,
And should serve him in holiness and uprightness, unafraid,
75 In his own presence all our lives.
76 And you, my child, will be called a prophet of the Most High,
For you will go before the Lord to make his way ready,
77 Bringing his people the knowledge of salvation
Through the forgiveness of their sins.
78 Because the heart of our God is merciful,
And so the day will dawn upon us from on high,
79 To shine on men who sit in darkness and the shadow of death,
And guide our feet into the way of peace."
80 And the child grew up and became strong in the Spirit, and he

lived in the desert until the day when he proclaimed himself to Israel.

§8. THE BIRTH OF JESUS

LUKE 2:1–20

2 In those days an edict was issued by the Emperor Augustus that a census of the whole world should
2 be taken. It was the first census, taken when Quirinius was
3 governor of Syria. So everyone went to his own town to register.
4 And Joseph went up from the town of Nazareth to Judea to the city of David called Bethlehem, because he belonged to the house and family of David,
5 to register with Mary, who was engaged to him and who was soon to become a mother.
6 While they were there, the time came for her
7 child to be born, and she gave birth to her first-born son; and she wrapped him up, and laid him in a manger, for there was no room for them at the inn.
8 There were some shepherds in that neighborhood keeping watch through the night over their flock in the open fields.
9 And an angel of the Lord stood by them, and the glory of the Lord shone around

them, and they were terribly frightened.
10 The angel said to them, "Do not be frightened, for I bring you good news of a great joy that is to be felt by all the people,
11 for today, in the town of David, a Savior for you has been born who is your Messiah
12 and Lord. And this will prove it to you: You will find a baby wrapped up and lying
13 in a manger." Suddenly there appeared with the angel a throng of the heavenly army, praising God, saying,
14 "Glory to God in heaven and on earth!
Peace to the men he favors!"
15 When the angels left them and returned to heaven, the shepherds said to one another, "Come! Let us go over to Bethlehem, and see this thing that has happened, that the Lord has told
16 us of!" And they hurried there, and found Mary and Joseph, with the baby lying in
17 the manger. When they saw this, they told what had been said to them about
18 this child. And all who heard it were amazed at what the shepherds told them,
19 but Mary treasured

up all they had said, and pondered over it.
20 And the shepherds went back glorifying God and praising him for all that they had heard and seen in fulfilment of what they had been told.

§9. THE PRESENTATION IN THE TEMPLE

LUKE 2:21–39

21 When he was eight days old and it was time to circumcise him, he was named Jesus, as the angel had named him, before his birth was first expect-
22 ed. When their purification period under the Law of Moses was over, they took him up to Jerusalem to present him to the
23 Lord, in fulfilment of the requirement of the Law of the Lord, "Every first-born male shall be considered consecrated to the
24 Lord," and to offer the sacrifice prescribed in the Law of the Lord, "A pair of turtle-doves or two young pigeons."
25 Now there was a man in Jerusalem named Symeon, an upright, devout man, who was living in expectation of the comforting of Israel, and under the influence of the holy
26 Spirit. It had been revealed to him by the holy Spirit that he

should not die without seeing the Lord's Mes-
27 siah. And under the Spirit's influence he went into the Temple, and when Jesus' parents brought him there to do for him what the Law re-
28 quired, Symeon also took him in his arms and blessed God, and said,

29 "Now, Master, you will let your slave go free
In peace, as you promised,
30 For my eyes have seen your salvation
31 Which you have set before all the nations,
32 A light of revelation for the heathen,
And a glory to your people Israel!"

33 The child's father and mother were astonished at what Symeon
34 said. And he gave them his blessing, and said to Mary, the child's mother, "This child is destined to cause the fall and rise of many in Israel, and to be a portent that will be much debated
35 —you yourself will be pierced to the heart— and so the thoughts of many minds will be
36 revealed." There was also a prophetess there named Hannah, the daughter of Phanuel, who belonged to the

tribe of Asher. She was very old, for after her girlhood she had been married for sev-
37 en years, and she had been a widow until she was now eighty-four. She never left the Temple, but worshiped night and day with fasting and
38 prayer. She came up just at that time and gave thanks to God and spoke about the child to all who were living in expectation
39 of the liberation of Jerusalem. When they had done everything that the Law of the Lord required, they returned to Galilee, to their own town of Nazareth.

§10. THE VISIT OF THE MAGI

MATTHEW 2: 1–12

2 Now after the birth of Jesus at Bethlehem in Judea, in the days of King Herod, astrologers from the east arrived at Jerusa-
2 lem, and asked, "Where is the newly born king of the Jews? For we have seen his star rise and we have come to do homage to
3 him." When King Herod heard of this, he was troubled, and all Jerusalem with
4 him. So he called together all the high priests and scribes of the people and asked

them where the Christ
5 was to be born. They
said, "At Bethlehem
in Judea, for this is
what the prophet
wrote:
6 'And you, Bethle-
hem in Judah's
land,
You are by no
means least im-
portant among
the leading places
of Judah,
For from you will
come a leader
Who will be the
shepherd of my
people Israel.' "
7 Then Herod secret-
ly sent for the astrolo-
gers, and found out
from them the exact
time when the star
8 appeared. And he sent
them to Bethlehem,
and said to them, "Go
and inquire particu-
larly about the child,
and when you have
found him, bring me
word, so that I may
go and do homage to
9 him too." So they
obeyed the king and
went, and the star
which they had seen
rise led them on until
it reached the place
where the child was,
and stopped above it.
10 When they saw the
star, they were very
11 glad, and they went
into the house and
saw the child with his
mother, Mary, and
they threw themselves
down and did homage

to him. They opened their treasure boxes and presented the child with gifts of gold, frankincense,
12 and myrrh. Then, as they had been divinely warned in a dream not to go back to Herod, they returned to their own country by another way.

§11. THE FLIGHT INTO EGYPT

MATTHEW 2:13–23

13 When they were gone, an angel of the Lord appeard to Joseph in a dream, and said, "Wake up! Take the child and his mother and make your escape to Egypt, and stay there until I tell you to leave. For Herod is going to look for the child in order
14 to kill him." Then he awoke and took the child and his mother by night and took
15 refuge in Egypt and stayed there until Herod's death, to fulfil what the Lord said by the prophet, "I called my son from
16 Egypt." Then Herod saw that he had been tricked by the astrologers, and he was very angry, and he sent and made away with all the boys in Bethlehem and in all that neighborhood who were two years old or under, for that was

the time he had learned from the astrologers by his in-
17 quiries. Then the saying was fulfilled which was uttered by the prophet Jeremiah,
18 "A cry was heard in Ramah!
Weeping and great lamenting!
Rachel weeping for her children,
And inconsolable because they were gone."
19 But when Herod died, an angel of the Lord appeared in a dream to Joseph in
20 Egypt and said, "Wake up! Take the child and his mother and go to the land of Israel, for those who sought the child's life
21 are dead." Then he awoke, and took the child and his mother and went to the land
22 of Israel. But hearing that Archelaus was reigning over Judea in place of his father, Herod, he was afraid to return there; and being warned in a dream, he took refuge in the region of Gali-
23 lee, and he went and settled in a town called Nazareth, in fulfilment of the saying of the prophets,
"He shall be called a Nazarene."

§12. THE BOY JESUS

LUKE 2:40–50

40 And the child grew
up and became strong
and thoughtful, with
God's blessing resting
41 on him. His parents
used to go to Jerusa-
lem every year at the
Passover Festival.
42 And when he was
twelve years old, they
went up as usual to
43 the festival and made
their customary stay.
When they started
back the boy Jesus
stayed behind in Je-
rusalem without his
parents' knowledge.
44 They supposed that
he was somewhere in
the party, and trav-
eled until the end of
the first day's journey,
and then they looked
everywhere for him
among their relatives
and acquaintances.
45 As they could not find
him, they went back
to Jerusalem in search
46 of him. And on the
third day they found
him in the Temple,
sitting among the
teachers, listening to
them and asking them
47 questions, and every-
one who heard him
was astonished at his
intelligence and at the
answers he made.
48 When his parents saw
him they were amazed,
and his mother said
to him "My child,
why did you treat us

like this? Here your father and I have been looking for you and have been very anx-
49 ious." He said to them, "How did you come to look for me? Did you not know that I must be at my
50 Father's house?" But they did not understand what he told them.

§13. THE SILENT YEARS

LUKE 2:51–52

51 And he went back with them to Nazareth and obeyed them. And his mother treas-
52 ured all these things up in her mind. As Jesus grew older he gained in wisdom and won the approval of God and men.

PART II

THE BEGINNING OF THE PUBLIC MINISTRY OF JESUS

FROM THE COMING OF JOHN THE BAPTIST UNTIL THE PUBLIC APPEARANCE OF JESUS IN GALILEE

§14. THE CAREER OF JOHN THE BAPTIST

MATTHEW 3:1–12

3 In those days John
the Baptist appeared,
and preached in the
2 desert of Judea. "Re-
pent!" he said, "for the
Kingdom of Heaven
3 is coming!" It was he
who was spoken of by
the prophet Isaiah,
when he said,
"Hark! Someone is
shouting in the
desert,
'Get the Lord's way
ready!
Make his paths
straight!' "
4 John wore clothing
made of hair cloth,
and he had a leather
belt around his waist,
and he lived on dried
locusts and wild hon-
5 ey. Then Jerusalem
and all Judea and the
whole Jordan valley
6 went out to him, and
they were baptized by
him in the Jordan
River, in acknowledg-
ment of their sins.
7 But when he saw
many of the Pharisees
and Sadducees coming
for baptism, he said to
them, "You brood of

MARK 1:1–8

1 The beginning of
the good news of Jesus
2 Christ. As it is writ-
ten in the prophet
Isaiah,
"Here I send my
messenger on be-
fore you;
He will prepare
your way;
3 Hark! Someone is
shouting in the
desert,
'Get the Lord's way
ready,
Make his paths
straight.' "
4 John the baptizer ap-
peared in the desert,
and preached repent-
ance and baptism in
order to obtain the
forgiveness of sins.
5 And all Judea and ev-
erybody in Jerusalem
went out to him there,
and accepted baptism
from him in the Jor-
dan River, acknowl-
edging their sins.
6 John's clothing was
made of hair cloth,
and the belt around
his waist was leather,
and he lived on dried
locusts and wild hon-

LUKE 3:1–20

3 In the fifteenth year
of the reign of the Em-
peror Tiberius, when
Pontius Pilate was
governor of Judea,
and Herod governor
of Galilee, while his
brother Philip was
governor of the terri-
tory of Iturea and
Trachonitis, and Ly-
sanias was governor
2 of Abilene, in the high
priesthood of Annas
and Caiaphas, a mes-
sage from God came
to Zechariah's son
John in the desert.
3 And he went all
through the Jordan
Valley preaching re-
pentance and baptism
in order to obtain the
4 forgiveness of sins, as
the book of the ser-
mons of the prophet
Isaiah says,
"Hark! Someone is
shouting in the
desert,
Get the Lord's way
ready!
Make his paths
straight.
5 Every hollow must
be filled up,

snakes! Who warned
you to escape from
the wrath that is com-
8 ing? Then produce
fruit that will be con-
sistent with your pro-
fessed repentance!
9 Do not suppose that
you can say to your-
selves, 'We have Ab-
raham for our fore-
father,' for I tell you
God can produce de-
scendants for Abra-
ham right out of these
10 stones! But the ax
is already lying at the
roots of the trees.
Any tree that fails to
produce good fruit is
going to be cut down
and thrown into the
11 fire. I am baptizing
you in water in token
of your repentance,
but he who is coming
after me is stronger
than I am, and I am
not fit to carry his
shoes. He will bap-
tize you in the holy
12 Spirit and in fire. His
winnowing fork is in
his hand, and he will
clean up his threshing-
floor, and store his
wheat in his barn, but
he will burn up the
chaff with inextin-
guishable fire."

7 ey. And this was his
message: "After me
there is coming one
stronger than I am,
one whose shoes I am
not fit to stoop down
8 and untie. I have
baptized you in water,
but he will baptize
you in the holy Spir-
it."

And every moun-
tain and hill lev-
eled.
What is crooked is
to be made
straight,
And the rough
roads are to be
made smooth,
6 And all mankind is
to see how God
can save!"
7 So he would say to the
crowds that came out
there to be baptized
by him, "You brood
of snakes! Who
warned you to fly
from the wrath that is
8 coming? Then pro-
duce fruit that will be
consistent with your
professed repentance!
And do not begin to
say to yourselves, 'We
have Abraham for our
forefather,' for I tell
you, God can produce
descendants for Abra-
ham right out of these
9 stones! But the ax is
already lying at the
roots of the trees.
Any tree that fails to
produce good fruit is
going to be cut down
and thrown into the
10 fire." The crowds
would ask him, "Then
what ought we to do?"
11 And he answered,
"The man who has
two shirts must share
with the man who has
none, and the man
who has food must do
12 the same." Even tax-
collectors came to be
baptized, and they

said to him, "Master,
what ought we to do?"
13 He said to them, "Do
not collect any more
than you are author-
14 ized to." And soldiers
would ask him, "And
what ought we do?"
He said to them, "Do
not extort money or
make false charges
against people, but be
satisfied with your
15 pay." As all this
aroused people's ex-
pectations, and they
were all wondering in
their hearts whether
John was the Christ,
16 John said to them all,
"I am only baptizing
you in water, but
someone is coming
who is stronger than I
am, whose shoes I am
not fit to untie. He
will baptize you in the
holy Spirit and in fire.
17 He has his winnowing
fork in his hand, to
clean up his thresh-
ing-floor, and store his
wheat in his barn, but
he will burn up the
chaff with inextin-
18 guishable fire." So
with many varied ex-
hortations he would
preach the good news
19 to the people, but
Herod the governor,
whom he condemned
because of Herodias,
his brother's wife, and
all the wicked things
Herod had done,
20 crowned them all by
putting John in pris-
on.

§15. THE NEW SELF-CONSCIOUSNESS OF JESUS AFTER HIS BAPTISM

Matthew 3:13–17

13 Then Jesus came
from Galilee to the
Jordan, to John, to be
14 baptized by him. But
John dissuaded him,
and said, "I need to
be baptized by you,
and do you come to
me?"
15 But Jesus answered,
"Let it be so this
time, for it is right for
us to do everything
that God requires."
Then John consented.
16 And when Jesus was
baptized, he went
right up out of the
water, and the heav-
ens opened, and he
saw the Spirit of God
come down like a dove
and light upon him,
17 and a voice from heav-
en said, "This is my
Son, my Beloved!
This is my Chosen."

Mark 1:9–11

9 It was in those days
that Jesus came from
Nazareth in Galilee,
and was baptized by
John in the Jordan.
10 And just as he was
coming up out of the
water he saw the
heavens torn open and
the Spirit coming
down like a dove to
11 enter into him, and
out of the heavens
came a voice: "You
are my Son, my Be-
loved! You are my
Chosen!"

Luke 3:21–22

21 Now when all the
people were baptized
and when Jesus also
after his baptism was
praying, heaven op-
22 ened and the holy
Spirit came down up-
on him in the material
shape of a dove, and
there came a voice
from heaven, "You
are my Son, my Be-
loved! You are my
Chosen!"

§16. JESUS ORGANIZES HIS OWN IDEALS

Matthew 4:1–11

4 Then Jesus was
guided by the Spirit
into the desert, to be
tempted by the devil.
2 And he fasted forty
days and nights, and
after it he was fam-
3 ished. And the tempt-
er came up and said to
him, "If you are God's
son, tell these stones
to turn into bread!"
4 But he answered,
"The Scripture says,

Mark 1:12–13

12 The spirit immedi-
ately drove him out
13 into the desert. And
he remained in the des-
ert for forty days, and
Satan tried to tempt
him there; and he was
among the wild ani-
mals; but the angels
waited on him.

Luke 4:1–13

4 Jesus returned from
the Jordan full of the
holy Spirit, and he
was led about in the
desert for forty days
2 by the Spirit, and was
tempted by the devil.
In all those days he
ate nothing, and when
they were over he was
3 famished. And the
devil said to him, "If
you are God's son, tell
this stone to turn into

'Not on bread alone is
man to live, but on
every word that comes
from the mouth of
5 God!'" Then the devil
took him to the holy
city, and made him
stand on the summit
6 of the Temple, and
said to him, "If you
are God's son, throw
yourself down, for the
Scripture says,

'He will give his
angels orders
about you,
And they will lift
you up with their
hands
So that you may
never strike your
foot against a
stone!' "

7 Jesus said to him,
"The Scripture also
says, 'You shall not
try the Lord your
8 God.' " Again the
devil took him to a
very high mountain,
and he showed him all
the kingdoms of the
world and their splen-
9 dor, and said to him,
"I will give all this to
you, if you will fall on
your knees and do
homage to me."
10 Then Jesus said to
him, "Begone, Satan!
For the Scripture
says, 'You must do
homage to the Lord
your God, and wor-
ship him alone!' "
11 Then the devil left
him, and angels came
and waited on him.

4 bread!" Jesus an-
swered, "The Scrip-
ture says, 'Not on
bread alone is man to
5 live!' " And he took
him up and showed
him in an instant all
the kingdoms of the
6 world. And the devil
said to him, "I will
give you all this power
and their splendor, for
it has been turned
over to me, and I can
give it to anyone I
7 please. If you will do
homage before me, it
shall all be yours."
8 Jesus answered, "The
Scripture says, 'You
must do homage be-
fore the Lord your
God, and worship him
9 alone.' " And he took
him to Jerusalem, and
made him stand on
the summit of the
Temple, and said to
him, "If you are God's
son, throw yourself
10 down from here, for
the Scripture says,
'He will give his an-
gels orders about
you, to protect you,'
11 and 'They will lift you
up with their hands,
so that you may never
strike your foot
against a stone.' "
12 Jesus answered, "We
have been told, 'You
shall not try the Lord
13 your God.' " When
the devil had tried
every kind of tempta-
tion he left him till
another time.

PART III

THE BEGINNING OF JESUS' WORK IN GALILEE

FROM HIS APPEARANCE IN GALILEE UNTIL THE CHOOSING OF THE TWELVE

§17. JESUS BEGINS TO ANNOUNCE THE COMING OF THE KINGDOM

MATTHEW 4:12–17

12 But when Jesus
heard that John had
been arrested, he re-
treated to Galilee.
13 And he left Nazareth
and went and settled
in Capernaum, by the
sea, in the district of
Zebulon and Naph-
14 thali, in fulfilment of
what was said by the
prophet Isaiah,
15 "Zebulon's land, and
Naphthali's land,
Along the road to
the sea, across
the Jordan,
Galilee of the na-
tions!
16 The people that
were living in
darkness
Have seen a great
light,
And on those who
were living in the
land of the shad-
ow of death
A light has
dawned!"
17 From that time Je-
sus began to preach
and say, "Repent!
for the Kingdom of
Heaven is coming!"

MARK 1:14–15

14 After John was ar-
rested, Jesus went in-
to Galilee proclaiming
the good news from
15 God, saying, "The
time has come and the
reign of God is near;
repent, and believe
this good news."

LUKE 4:14–15

14 Under the power of
the Spirit Jesus re-
turned to Galilee, and
news of him went all
15 over that region. And
he taught in their
synagogues, and was
honored by them all.

§18. THE FIRST DISCIPLES

Matthew 4:18–22

18 As he was walking
by the Sea of Galilee,
he saw two brothers,
Simon, who was after-
ward called Peter, and
his brother, Andrew,
casting a net into the
sea, for they were fish-
19 ermen. He said to
them, "Come and fol-
low me, and I will
make you fish for
20 men!" They immedi-
ately dropped their
nets and went with
21 him. And he went on
a little farther and
saw two other men
who were brothers,
James, the son of Zeb-
edee, and his broth-
er, John, in the boat
with Zebedee, their
father, putting their
nets in order, and he
22 called them. And
they immediately left
the boat and their
father and went with
him.

Mark 1:16–20

16 As he was passing
along the shore of the
Sea of Galilee, he saw
Simon and his brother
Andrew casting their
nets in the sea, for
they were fishermen.
17 Jesus said to them,
"Come, follow me, and
I will make you fish
18 for men." They im-
mediately abandoned
their nets and fol-
19 lowed him. He went
on a little farther and
saw James, the son of
Zebedee, and his
brother John; they
too were in their boat
putting their nets in
20 order. He immediate-
ly called them. And
they left their father
Zebedee in the boat
with the hired men
and went off after
him.

Luke 5:1–11

5 Once as the crowd
was pressing about
him to hear God's
message, he happened
to be standing by the
Lake of Gennesaret,
2 and he saw two boats
on the shore of the
lake, for the fishermen
had gotten out of
them and were wash-
3 ing their nets. And
he got into one of the
boats, which belonged
to Simon, and asked
him to push out a
little from the shore.
Then he sat down and
taught the crowds of
people from the boat.
4 When he stopped
speaking, he said to
Simon, "Push out in-
to deep water, and
then put down your
5 nets for a haul." Si-
mon answered, "Mas-
ter, we worked all
night and caught
nothing, but as you
tell me to do it, I will
put down the nets."
6 So they did so, and in-
closed such a shoal of
fish that their nets be-
7 gan to break. And
they signaled to their
comrades in the other
boat to come and
help them. And they
came, and they filled
both boats so full that
they began to sink.
8 When Simon Peter
saw it, he fell down at
Jesus' feet and said,

"Leave me, Master,
for I am a sinful
9 man." For he and all
the men with him
were perfectly
amazed at the haul of
fish that they had
10 made, and so were
Zebedee's sons, James
and John, who were
Simon's partners. Je-
sus said to Simon,
"Do not be afraid.
From now on you are
11 to catch men!" And
they brought the
boats to land and left
everything and fol-
lowed him.

§19. THE FIRST CURES WROUGHT BY JESUS

Matthew 8:14–17

14 Jesus went into
Peter's house, and
there he found Peter's
mother-in-law sick in
15 bed with fever. And
he touched her hand
and the fever left her
and she got up and
16 waited on him. In the
evening they brought
to him many who
were possessed by de-
mons, and he drove
the spirits out with a
word, and cured all
17 who were sick, in ful-
filment of the words
of the prophet Isaiah,
"He took our sickness
and carried away our
diseases."

Mark 1:21–34

21 They proceeded to
Capernaum, and on the
very first Sabbath he
went to the synagogue
22 and taught. And they
were amazed at his
teaching, for he taught
them like one who had
authority, and not
23 like the scribes. Just
then there was in their
synagogue a man un-
der the control of a
foul spirit, and he
24 cried out, "What do
you want of us, Jesus,
you Nazarene? Have
you come to destroy
us? I know who you
are, you are God's
25 Holy One!" Jesus re-
proved him, and said,
"Silence! Get out of
26 him!" The foul spirit
convulsed the man
and gave a loud cry

Luke 4:31–41

31 And he came down
to Capernaum, a town
in Galilee. And he
taught them on the
32 Sabbath, and they
were amazed at his
teaching, for he spoke
33 with authority. There
was a man in the
synagogue who was
possessed by the spir-
it of a foul demon and
he cried out loudly,
34 "Ha! What do you
want of us, Jesus, you
Nazarene? Have you
come to destroy us?
I know who you are!
You are God's Holy
35 One!" Jesus reproved
him and said, "Si-
lence! Get out of
him!" And the de-
mon threw the man
down in the midst of
them, and came out

and went out of him.
27 And they were all so
amazed that they dis-
cussed it with one an-
other, and said,
"What does this
mean? It is a new
teaching! He gives
orders with authority
even to the foul spir-
its, and they obey
28 him!" And his fame
immediately spread in
all directions through
the whole neighbor-
29 hood of Galilee. As
soon as they left the
synagogue, they went
with James and John
to the house of Simon
30 and Andrew. Simon's
mother-in-law was in
bed, sick with a fever,
and they immediately
told him about her.
31 And he went up to
her, and grasping her
hand, he made her
rise. And the fever
left her, and she wait-
32 ed on them. In the
evening, after sunset,
they brought to him
all who were sick or
possessed by demons,
33 and the whole town
was gathered at the
34 door. And he cured
many who were sick
with various diseases,
and drove out many
demons, and he would
not let the demons
speak, because they
knew that he was
Christ.

of him, without doing
36 him any harm. And
they were all amazed
and said to one an-
other, "What is the
meaning of this teach-
ing? For he gives or-
ders authoritatively
and effectually to the
foul spirits, and they
37 come out." And news
of him spread to every
place in that region.
38 When he got up and
left the synagogue, he
went to Simon's
house. And Simon's
mother-in-law was
suffering with a severe
attack of fever, and
they asked him about
39 her. And he stood
over her and reproved
the fever and it left
her, and she got up
and waited on them.
40 As the sun went down
all who had friends
sick with various dis-
eases brought them to
him, and he laid his
hands on every one of
them and cured them.
41 And demons came out
of many people, cry-
ing out, "You are the
Son of God!" But he
reproved them and for-
bade them to speak,
because they knew he
was the Christ.

§20. JESUS PREACHES THROUGHOUT GALILEE

MATTHEW 8:2–4

2 And a leper came
up to him and fell on
his knees before him,
saying, "If you only
choose, sir, you can
3 cure me!" So he
stretched out his
hand and touched
him, saying, "I do
choose! Be cured!"
And his leprosy was
immediately cured.
4 Then Jesus said to
him, "See that you
tell nobody, but go!
Show yourself to the
priest, and in proof of
your cure, offer the
gift that Moses pre-
scribed."

MARK 1:35–45

35 Early in the morn-
ing, long before day-
light, he got up and left
the house and went
off to a lonely spot,
and prayed there.
36 And Simon and his
companions sought
37 him out and found
him, and said to him,
"They are all looking
38 for you!" He said to
them, "Let us go
somewhere else, to
the neighboring coun-
try towns, so that I
may preach in them,
too, for that is why I
39 came out here." So
he went all through
Galilee, preaching in
their synagogues and
driving out the de-
40 mons. There came to
him a leper appealing
to him on his knees,
saying to him, "If
you only choose, you
41 can cure me." And
he pitied him and
stretched out his hand
and touched him, and
said to him, "I do
choose! Be cured!"
42 And the leprosy im-
mediately left him,
and he was cured.
43 And Jesus immediate-
ly drove him away
with stern injunctions,
44 saying to him, "See
that you say nothing
about this to any-
body, but begone!
show yourself to the
priest, and in proof

LUKE 4:42–44; 5:12–16

42 When it was day, he
left the house and
made his way to a
lonely spot, and
crowds of people went
in search of him, and
overtook him and
tried to keep him from
43 leaving them. But he
said to them, "I must
preach the good news
of the Kingdom of
God to the other
towns also, for that is
what I was sent to
44 do." So he went
about Judea, preach-
ing in the synagogues.
5 12 When he was in one
of the towns, he came
upon a man covered
with leprosy. And
when he saw Jesus he
fell down on his face,
and begged him, say-
ing, "If you only
choose, sir, you can
13 cure me!" And he
stretched out his hand
and touched him, say-
ing, "I do choose!
Be cured!" And the
leprosy immediately
14 left him. Then he
warned him to tell no-
body, "But go," he
said, "show yourself
to the priest, and in
proof of your cure
make the offerings for
your purification, just
as Moses prescribed."
15 Yet the news about
him spread more and
more, and great
crowds gathered to

of your cure make the offerings for your purification which Moses
45 prescribed." But he went off and began to talk so much about it, and to spread the story so widely, that Jesus could no longer go into a town openly, but stayed out in unfrequented places, and people came to him from every direction.

hear him and to be cured of their dis-
16 eases. But Jesus himself would retire into the desert and pray.

§21. JESUS FORGIVES SINS

Matthew 9:1–8

9 So he got into the boat and crossed the sea, and returned to
2 his own city. Some people came bringing to him on a bed a man who was paralyzed. Seeing their faith, Jesus said to the man, "Courage, my son! Your sins are forgiv-
3 en." Some of the scribes said to themselves, "This man is talking blasphemy!"
4 Jesus knew what they were thinking, and he said, "Why do you have such wicked thoughts in your
5 hearts? For which is easier, to say 'Your sins are forgiven,' or to say, 'Get up and
6 walk'? But I would have you know that the Son of Man has authority to forgive sins on earth." Then he said to the para-

Mark 2:1–12

2 Some days later he came back to Capernaum, and people heard that he was at
2 home, and such a crowd gathered that after a while there was no room even around the door, and he was telling them his mes-
3 sage. And some people came bringing to him a man who was paralyzed, four of them carrying him.
4 As they could not get him near Jesus on account of the crowd, they broke open the roof just over his head, and through the opening they lowered the mat with the paralytic lying on it.
5 When Jesus saw their faith, he said to the paralytic, "My son, your sins are forgiv-
6 en." There were some scribes sitting there

Luke 5:17–26

17 One day as he was teaching, there were some Pharisees and experts in the Law sitting near by, who had come from every village in Galilee and Judea and from Jerusalem. The power of the Lord was there, so that he might cure
19 people. Some men came up carrying on a bed a man who was paralyzed, and they tried to get him in and lay him before Jesus.
19 And as they could find no way to get him in, on account of the crowd, they went up on the roof and let him down with his mat through the tiles, among the people in
20 front of Jesus. When he saw their faith, he said, "Friend, your sins are forgiven!"
21 And the scribes and

lytic, "Get up, pick up your bed and go
7 home!" And he got up and went home.
8 And when the crowd saw it, they were filled with awe, and praised God for giving such power to men.

pondering and saying
7 to themselves, "Why does this man talk so? This is blasphemy. Who can forgive sins
8 but God alone?" Jesus, at once perceiving by his spirit that they were pondering over this, said to them, "Why do you ponder over this in
9 your minds? Which is easier, to say to this paralytic, 'Your sins are forgiven,' or to say to him, 'Get up and pick up your mat and
10 walk'? But to let you know that the Son of Man has authority to forgive sins on earth," turning to the para-
11 lytic he said, "I tell you, get up, pick up your mat, and go
12 home!" And he got up, and immediately picked up his mat and went out before them all, so that they were all astonished and acknowledged the power of God, saying, "We never saw anything like this before."

the Pharisees began to debate and say, "Who is this man who talks blasphemy? Who can forgive sins
21 but God alone?" But Jesus saw what they were discussing, and said to them, "What are you pondering over in your minds?
23 Which is easier, to say, 'Your sins are forgiven,' or to say, 'Get
24 up and walk'? But to let you know that the Son of Man has authority to forgive sins on earth"—turning to the man who was paralyzed he said to him—"I tell you, get up, pick up your mat,
25 and go home!" And he got up at once before them all, and picked up what he had been lying on, and went home, praising
26 God. They were all seized with astonishment, and praised God, and filled with awe they said, "We have seen something wonderful today!"

§22. JESUS CALLS A PUBLICAN TO BE A DISCIPLE

Matthew 9:9–13

9 Afterward, as Jesus was passing along, he saw a man called Matthew sitting at the tollhouse, and he said to him, "Follow me!" And he got up and followed him.
10 While Jesus was at

Mark 2:13–17

13 He went out of the town again and along the shore, and all the people came to him and he taught them.
14 And as he was passing along he saw Levi, the son of Alpheus, sitting at the tollhouse, and

Luke 5:27–32

27 After this he went out, and he saw a tax-collector named Levi sitting at the tollhouse, and he said to him, "Follow me."
28 And he left everything and got up and fol-
29 lowed him. Then Levi

home at table, a number of tax-collectors and irreligious people came in and joined Jesus and his disciples
11 at table. And the Pharisees observed it, and they said to his disciples, "Why does your master eat with tax-collectors and irreligious people?"
12 But he heard it, and said, "It is not well people but the sick who have to have the
13 doctor! You must go and learn what the saying means, 'It is mercy, not sacrifice, that I care for.' I did not come to invite the pious but the irreligious."

he said to him, "Follow me." And he got up and followed him.
15 He was at table in his house, with many tax-collectors and irreligious people who were at table with him and his disciples, for there were many of them among his fol-
16 lowers. And when the scribes who were of the Pharisees' party saw that he was eating with irreligious people and tax-collectors, they said to his disciples, "Why does he eat with tax-collectors and irreligious peo-
17 ple?" Jesus heard it, and said to them, "It is not well people but the sick who have to have the doctor. I did not come to invite the pious but the irreligious."

gave a great entertainment for him in his house, and there was a great throng of tax-collectors and others who were at
10 table with them. And the Pharisees and their scribes grumbled about it to his disciples, and said, "Why do you eat and drink with tax-collectors and irreligious peo-
31 ple?" Jesus answered them, "It is not well people but the sick who have to have the
32 doctor. I have not come to invite the pious but the irreligious to repentance!"

§23. JESUS REJECTS THE PHARISEES' PRACTICE OF FASTING

Matthew 9:14–17

14 Then the disciples of John came up to him and said, "Why is it that we and the Pharisees are keeping the fast, while your disciples are not keep-
15 ing it?" Jesus said to them, "Can wedding guests mourn as long as the bridegroom is with them? But a time will come when the bridegroom will be taken from them, and they will fast

Mark 2:18–22

18 Now John's disciples and the Pharisees were keeping a fast. And people came and asked him, "Why is it that when John's disciples and the disciples of the Pharisees are keeping the fast, yours are not
19 keeping it?" Jesus said to them, "Can wedding guests fast while the bridegroom is with them? As long as they have the

Luke 5:33–39

33 They said to him, "John's disciples observe frequent fasts and offer prayers, and so do the disciples of the Pharisees, but your disciples eat and
34 drink." Jesus said to them, "Can you make wedding guests fast while the bridegroom
35 is with them? But other days will come, and when the bridegroom is taken away from them, in those

16 then. But no one
sews a patch of un-
shrunken cloth on an
old coat, for the patch
will tear away from
the coat, and make
the hole worse than
17 ever. And people do
not put new wine into
old wine-skins, or if
they do, the skins
burst, and the wine
runs out and the
skins are spoiled. But
people put new wine
into fresh wine-skins,
and so both are
saved."

bridegroom with them
20 they cannot fast. But
a time will come when
the bridegroom will
be taken from them,
and when that day
comes, they will fast.
21 No one sews a patch
of unshrunken cloth
on an old coat; or if
he does, the patch
tears away, the new
from the old, and
makes the hole worse
22 than ever. And no
one pours new wine
into old wine-skins;
or if he does, the wine
bursts the skins, and
the wine is lost, and
the skins too. New
wine has to be put in-
to fresh skins."

days they will fast."
36 He used this figure al-
so in speaking to
them: "No one tears
a piece from a new
coat and sews it on an
old one, or if he does,
he will both tear the
new one and the piece
from the new one will
not match the old one.
37 And nobody puts new
wine into old wine-
skins, or if he does, the
new wine will burst
the skins and run out,
and the skins will be
38 spoiled. New wine has
to be put into fresh
39 skins. No one after
drinking old wine
wants new, for he
says, 'The old is bet-
ter!' "

§24. JESUS' REVOLUTIONARY INTERPRETATION OF THE SABBATH

Matthew 12:1–8

12 At that same time
Jesus walked one Sab-
bath through the
wheat fields, and his
disciples became hun-
gry and began to
pick the heads of
wheat and eat them.
2 But the Pharisees saw
it and said to him,
"Look! Your dis-
ciples are doing some-
thing which it is
against the Law to do
3 on the Sabbath!" But
he said to them, "Did
you never read what
David did, when he
and his companions
4 were hungry? How is

Mark 2:23–28

23 He happened to be
passing through the
wheat fields on the
Sabbath, and his dis-
ciples began to pick
the heads of wheat as
they made their way
24 through. And the
Pharisees said to him,
"Look! Why are they
doing what it is
against the Law to do
25 on the Sabbath?" He
said to them, "Did
you never read what
David did, when
he was in need and
hungry, he and his
26 men? How is it that
he went into the house

Luke 6:1–5

6 One Sabbath he
happened to be pass-
ing through the wheat
fields and his disciples
were picking the
heads of wheat, and
eating them, rubbing
them in their hands.
2 And some of the Phar-
isees said, "Why do
you do what it is
against the Law to do
3 on the Sabbath?" Je-
sus answered, "Have
you not read even
what David did, when
he and his companions
4 were hungry? How he
went into the house of
God and took the

it that he went into the House of God and that they ate the Presentation Loaves which it was against the Law for him and his companions to eat, or for anyone except
5 the priests? Or did you never read in the Law how the priests in the Temple are not guilty when they break the Sabbath?
6 But I tell you, there is something greater than the Temple here!
7 But if you knew what the saying means, 'It is mercy, not sacrifice, that I care for,' you would not have condemned men who are
8 not guilty. For the Son of Man is master of the Sabbath."

of God when Abiathar was high priest, and ate the Presentation Loaves, which it is against the Law for anyone but the priests to eat, and gave some to his companions
27 too?" And he said to them, "The Sabbath was made for man, not man for the Sab-
28 bath, and so the Son of Man is master even of the Sabbath."

Presentation Loaves, which it was against the Law for anyone but the priests to eat, and ate them with his
5 companions?" And he said to them, "The Son of Man is master of the Sabbath."

§25. JESUS AROUSES THE ENMITY OF THE PHARISEES BY HIS ATTITUDE REGARDING THE SABBATH

Matthew 12:9–21

9 And he left the place and went into their synagogue.
10 There was a man there with one hand withered. And in order to get a charge to bring against him, they asked him, "Is it right to cure people on
11 the Sabbath?" But he said to them, "Who among you if he has even a single sheep and it falls into a hole on the Sabbath, will not take hold of it and
12 lift it out? And how

Mark 3:1–6

3 He went again to a synagogue, and there was a man there with one hand withered.
2 And they were watching him closely, to see whether he would cure him on the Sabbath, in order to get a charge to bring
3 against him. He said to the man with the withered hand, "Get up and come for-
4 ward." And he said to them, "Is it allowable to do people good on the Sabbath,

Luke 6:6–11

6 On another Sabbath he happened to go to the synagogue and teach. There was a man there whose right hand was with-
7 ered. And the scribes and the Pharisees were on the watch to see whether he would cure people on the Sabbath, in order to find a charge to bring
8 against him. But he knew what they were thinking, and he said to the man with the withered hand, "Get

much more a man is worth than a sheep! Therefore, it is right to do people good on
12 the Sabbath." Then he said to the man, "Hold out your hand!" And he held it out, and it was restored and became as well as the other.
14 But the Pharisees left the synagogue and consulted about him, with a view to putting
15 him to death. But Jesus knew of this, and he left that place. And numbers of people followed him about, and he cured
16 them all, and warned them not to say any-
17 thing about him—in fulfilment of what was said by the prophet Isaiah,

18 "Here is my servant whom I have selected,
My beloved, who delights my heart!
I will endow him with my Spirit,
And he will announce a judgment to the heathen.
19 He will not wrangle or make an outcry,
And no one will hear his voice in the streets;
20 He will not break off a bent reed,
And he will not put

or to do them harm? To save life or to kill?" But they made
5 no answer. And he looked around at them with anger, hurt by their obstinacy, and he said to the man, "Hold out your hand!" And he held it out, and his hand
6 was cured. Then the Pharisees left the synagogues and immediately consulted with the Herodians about Jesus, with a view to putting him to death.

up and stand in front." And he got up
9 and stood there. Jesus said to them, "I want to ask you, Is it allowable on the Sabbath to do people good or to do them harm? To save life or destroy
10 it?" And he looked around at them all and said to the man, "Hold out your hand!" And he did so, and his hand was
11 restored. But they were perfectly furious, and discussed with one another what they could do to Jesus.

out a smoldering wick,
Until he carries his judgment to success.
21 The heathen will rest their hopes on his name!"

PART IV

A PERIOD OF CONFLICT IN GALILEE

FROM THE CHOICE OF THE TWELVE UNTIL THE WITHDRAWAL INTO NORTHERN GALILEE

§26. THE RAPID GROWTH OF HIS FOLLOWING

MATTHEW 4:23–25

23 Then he went all
over Galilee, teaching
in their synagogues
and proclaiming the
good news of the
kingdom, and curing
any disease or sick-
ness among the peo-
24 ple. Word went all
through Syria about
him, and people
brought to him all
who were suffering
with any kind of dis-
ease, or who were in
great pain—demo-
niacs, epileptics, and
paralytics—and he
25 cured them. Great
crowds followed him
about, from Galilee
and the Ten Towns
and Jerusalem and
Judea and from the
other side of the Jor-
dan.

MARK 3:7–12

7 So Jesus retired
with his disciples to
the seashore, and a
great many people
from Galilee followed
him, and from Judea
8 and Jerusalem and
Idumea and from the
other side of the Jor-
dan and from the
neighborhood of Tyre
and Sidon a great
many who had heard
of the things he was
doing came to him.
9 He told his disciples
to have a boat always
ready for his use, to
prevent his being
crushed by the crowd.
10 For he cured so many
people that all who
had any ailments
pressed up to him to
11 touch him. And
whenever the foul
spirits saw him, they
fell down before him
and screamed out,
"You are the Son of
12 God!" And he
warned them repeat-
edly not to tell who he
was.

LUKE 6:17–19

17 And he came down
with them and took
his stand on a level
place with a great
throng of his disciples,
and a large number of
people from all over
Judea and from Jeru-
salem and the sea-
coast district of Tyre
and Sidon, who had
come to hear him and
to be cured of their
18 diseases. And those
who were troubled
with foul spirits were
19 cured. And all the
people tried to touch
him, because power
went forth from him
and cured them all.

§27. THE SELECTION OF THE TWELVE

Matthew 10:1–4

10 Then he called his
twelve disciples to
him and gave them
power over the foul
spirits so that they
could drive them out,
and so that they could
heal any disease or ill-
2 ness. These are the
names of the twelve
apostles: first, Simon,
who was called Pe-
ter, and his brother
Andrew, and James
the son of Zebedee
and his brother John,
3 Philip and Bartholo-
mew, Thomas and
Matthew the tax-col-
lector, James the son
of Alpheus and Thad-
4 deus, Simon the Zeal-
ot and Judas Iscariot
who afterward be-
trayed him.

Mark 3:13–19*a*

13 And he went up the
hillside and sum-
moned to him those
whom he wanted, and
14 they went to him. He
appointed twelve of
them, whom he called
apostles, to be with
him and to be sent
15 out to preach, with
power to drive out the
16 demons. These were
the twelve he appoint-
ed: Peter, which was
the name he gave to
17 Simon, James the son
of Zebedee, and John,
James's brother (he
named them Boa-
nerges, that is Sons of
18 Thunder), Andrew,
Philip, Bartholomew,
Matthew, Thomas,
James the son of Al-
pheus, Thaddeus, Si-
19 mon the Zealot, and
Judas Iscariot, who
betrayed him.

Luke 6:12–16

12 It was in those days
that he went up on
the mountain to pray,
and passed the whole
night in prayer to
13 God. When day
came, he called his
disciples to him, and
chose twelve of them
whom he named apos-
14 tles: Simon, whom
he named Peter, his
brother Andrew,
James, John, Philip,
15 Bartholomew, Mat-
thew, Thomas, James,
the son of Alpheus, Si-
16 mon, who was called
the Zealot, Judas, the
son of James, and
Judas Iscariot, who
turned out a traitor.

§28. THE SERMON ON THE MOUNT

Matthew 5:1—8:1

5 When he saw the
crowds of people he
went up on the moun-
tain. There he seated
himself, and when his
disciples had come up
2 to him, he opened his
lips to teach them.
3 And he said, "Blessed
are those who feel
their spiritual need,
for the Kingdom of
Heaven belongs to
4 them! Blessed are the

Luke 6:20–49

20 Then he fixed his
eyes on his disciples,
and said, "Blessed are
you who are poor, for
the Kingdom of God
21 is yours! Blessed are
you who are hungry
now, for you will be
satisfied! Blessed are
you who weep now,
for you will laugh!
22 Blessed are you when
people hate you and
exclude you and de-

mourners, for they will be consoled!
5 Blessed are the humble-minded, for they will possess the land!
6 Blessed are those who are hungry and thirsty for uprightness, for they will be satisfied!
7 Blessed are the merciful, for they will be shown mercy!
8 Blessed are the pure in heart, for they will
9 see God! Blessed are the peacemakers, for they will be called
10 God's sons! Blessed are those who have endured persecution for their uprightness, for the Kingdom of Heaven belongs to
11 them! Blessed are you when people abuse you, and persecute you, and falsely say everything bad of you, on my account.
12 Be glad and exult over it, for you will be richly rewarded in heaven, for that is the way they persecuted the prophets who
13 went before you! You are the salt of the earth! But if salt loses its strength, how can it be made salt again? It is good for nothing but to be thrown away and trodden
14 underfoot. You are the light of the world! A city that is built upon a hill cannot be
15 hidden. People do not light a lamp and put it

nounce you and spurn the name you bear as evil, on account of the
23 Son of Man. Be glad when that happens, and leap for joy, for you will be richly rewarded in heaven, for that is the way their forefathers treated the
24 prophets. But alas for you who are rich, for you have had your
25 comfort! Alas for you who have plenty to eat now, for you will be hungry! Alas for you who laugh now, for you will mourn
26 and weep! Alas for you when everyone speaks well of you, for that is the way their forefathers treated the
27 false prophets! But I tell you who hear me, love your enemies, treat those who
28 hate you well, bless those who curse you, pray for those who
29 abuse you. To the man that strikes you on the cheek, offer the other also, and from the man who takes away your coat, do not keep back your
30 shirt either. Give to everyone that asks of you, and if anyone takes away what is yours, do not demand
31 it back. And treat men just as you wish them to treat you.
32 If you love only those who love you, what merit is there in that?

under a peck-measure; they put it on its stand and it gives light to everyone in the
16 house. Your light must burn in that way among men so that they will see the good you do, and praise your Father in heaven.
17 "Do not suppose that I have come to do away with the Law or the Prophets. I have not come to do away with them but
18 to enforce them. For I tell you, as long as heaven and earth endure, not one dotting of an *i* or crossing of a *t* will be dropped from the Law until it is all
19 observed. Anyone, therefore, who weakens one of the slightest of these commands, and teaches others to do so, will be ranked lowest in the Kingdom of Heaven; but anyone who observes them and teaches others to do so will be ranked high in the Kingdom of Heaven.
20 For I tell you that unless your uprightness is far superior to that of the scribes and Pharisees, you will never even enter the Kingdom of Heaven!
21 You have heard that the men of old were told 'You shall not murder,' and 'Whoever murders will have

For even godless people love those who
33 love them. And if you help only those who help you, what merit is there in that? Even godless people act in
34 that way. And if you lend only to people from whom you expect to get something, what merit is there in that? Even godless people lend to godless people, meaning to get it back again in
35 full. But love your enemies, and help them and lend to them, never despairing, and you will be richly rewarded, and you will be sons of the Most High, for he is kind even to the ungrateful and the wick-
36 ed. You must be merciful, just as your
37 Father is. Do not judge others, and they will not judge you. Do not condemn them, and they will not condemn you. Excuse others and they will excuse you.
38 Give, and they will give to you; good measure, pressed down, shaken together, and running over, they will pour into your lap. For the measure you use with others they in turn will use with you."
39 And he used a figure, saying, "Can one blind man lead an-

to answer to the
22 court.' But I tell
you that anyone who
gets angry with his
brother will have to
answer to the court,
and anyone who
speaks contemptuous-
ly to his brother will
have to answer to the
great council, and
anyone who says to
his brother 'You
cursed fool!' will have
to answer for it in the
23 fiery pit! So when you
are presenting your
gift at the altar, if
you remember that
your brother has any
grievance against you,
24 leave your gift right
there before the altar
and go and make up
with your brother;
then come back and
25 present your gift. Be
quick and come to
terms with your op-
ponent while you are
on the way to court
with him, or he may
hand you over to the
judge, and the judge
may hand you over to
the officer, and you
will be thrown into
26 prison. I tell you, you
will never get out
again until you have
paid the last penny!
27 You have heard that
men were told
'You shall not com-
28 mit adultery.' But I
tell you that anyone
who looks at a woman
with desire has al-
ready committed

other? Will they not
both fall into a hole?
40 A pupil is not better
than his teacher, but
every pupil when he is
fully trained will be
41 like his teacher. Why
do you keep looking
at the speck in your
brother's eye, and pay
no attention to the
beam that is in your
42 own? How can you
say to your brother,
'Brother, just let me
get that speck out of
your eye,' when you
cannot see the beam
in your own eye? You
hypocrite! First get
the beam out of your
own eye, and then you
can see to get the
speck in your broth-
43 er's eye. For sound
trees do not bear bad
fruit, nor bad trees
44 sound fruit. Every
tree is known by its
fruit. They do not
pick figs off thorns, or
gather grapes from
45 brambles. A good
man, out of the good
he has accumulated in
his heart, produces
good, and a bad man,
out of what he has
accumulated that is
bad, produces what
is bad. For his mouth
says only what his
46 heart is full of. Why
do you call me: 'Lord!
Lord!' and not do
47 what I tell you? If
anyone comes to me
and listens to this
teaching of mine and

adultery with her in
29 his heart. But if your
right eye makes you
fall, tear it out and
throw it away, for
you might better lose
one part of your body
than have it all
thrown into the pit!
30 If your right hand
makes you fall, cut it
off and throw it away,
for you might better
lose one part of your
body than have it all
go down to the pit!
31 They were told, 'Any-
one who divorces his
wife must give her a
certificate of divorce.'
32 But I tell you that
anyone who divorces
his wife on any
ground, except un-
faithfulness, makes
her commit adultery,
and anyone who mar-
ries her after she is
divorced commits
33 adultery. Again, you
have heard that the
men of old were told,
'You shall not swear
falsely, but you must
fulfil your oaths to
34 the Lord.' But I tell
you not to swear at
all, either by heaven,
for it is God's throne,
35 or by the earth, for it
is his footstool, or by
Jerusalem, for it is the
city of the great king.
36 You must not swear
by your own head, for
you cannot make one
single hair white or
37 black. But your way
of speaking must be
acts upon it, I will
show you whom he is
48 like. He is like a man
who was building a
house, who dug deep
and laid his founda-
tion upon the rock,
and when there was a
flood the torrent burst
upon that house and
could not shake it, be-
cause it was well built.
49 But the man who lis-
tens to it, and does
not act upon it, is like
a man who built a
house on the ground
without any founda-
tion. The torrent burst
upon it, and it col-
lapsed at once, and
the wreck of that
house was complete."

'Yes' or 'No.' Anything that goes beyond that comes from
38 the evil one. You have heard that they were told, 'An eye for an eye and a tooth for
39 a tooth.' But I tell you not to resist injury, but if anyone strikes you on your right cheek, turn the
40 other to him too; and if anyone wants to sue for your shirt, let him have your coat too.
41 And if anyone forces you to go one mile, go two miles with him.
42 If anyone begs from you, give to him, and when anyone wants to borrow from you, do not turn away.
43 You have heard that they were told, 'You must love your neighbor and hate your
44 enemy.' But I tell you, love your enemies and pray for your per-
45 secutors, so that you may show yourselves true sons of your Father in heaven, for he makes his sun rise on bad and good alike, and makes the rain fall on the upright and the wrong-
46 doers. For if you love only those who love you, what reward can you expect? Do not the very tax-collectors
47 do that? And if you are polite to your brothers and no one else, what is there re-

markable in that? Do not the very heathen
48 do that? So you are to be perfect, as your heavenly Father is.

6 "But take care not to do your good deeds in public for people to see, for, if you do, you will get no reward from your Father in
2 heaven. So when you are going to give to charity, do not blow a trumpet before yourself, as the hypocrites do, in the synagogues and the streets, to make people praise them. I tell you, that is all the reward they
3 will get! But when you give to charity, your own left hand must not know what your right hand is
4 doing, so that your charity may be secret, and your Father who sees what is secret will
5 reward you. When you pray, you must not be like the hypocrites, for they like to pray standing in the synagogues and in the corners of the squares, to let people see them. I tell you, that is the only reward they will
6 get! But when you pray, go into your own room, and shut the door, and pray to your Father who is unseen, and your Father who sees what is secret will reward
7 you. And when you

pray, do not repeat empty phrases as the heathen do, for they imagine that their prayers will be heard if they use words
8 enough. You must not be like them. For God, who is your Father, knows what you need before you
9 ask him. This, therefore, is the way you are to pray:

'Our Father in heaven,
Your name be revered!
10 Your kingdom come!
Your will be done on earth as it is done in heaven!
11 Give us today bread for the day,
12 And forgive us our debts, as we have forgiven our debtors.
13 And do not subject us to temptation,
But save us from the evil one.'

14 For if you forgive others when they offend you, your heavenly Father will for-
15 give you too. But if you do not forgive others when they offend you, your heavenly Father will not forgive you for your
16 offenses. When you fast, do not put on a gloomy look, like the hypocrites, for they neglect their personal appearance to let peo-

ple see that they are fasting. I tell you, that is all the reward
17 they will get. But when you fast, perfume your hair and
18 wash your face, so that no one may see that you are fasting, except your Father who is unseen, and your Father who sees what is secret, will reward
19 you. Do not store up your riches on earth, where moths and rust destroy them, and where thieves break in and steal them,
20 but store up your riches in heaven, where moths and rust cannot destroy them, and where thieves cannot break in and
21 steal them. For wherever your treasure is, your heart will be al-
22 so. The eye is the lamp of the body. If then your eye is sound, your whole body will be light,
23 but if your eye is unsound, your whole body will be dark. If, therefore, your very light is darkness, how deep the darkness will
24 be! No slave can belong to two masters, for he will either hate one and love the other, or stand by one and make light of the other. You cannot serve God and money.
25 Therefore, I tell you, do not worry about

life, wondering what you will have to eat or drink, or about your body, wondering what you will have to wear. Is not life more important than food, and the body than
26 clothes? Look at the wild birds. They do not sow or reap, or store their food in barns, and yet your heavenly Father feeds them. Are you not of more account than
27 they? But which of you with all his worry can add a single hour
28 to his life? Why should you worry about clothing? See how the wild flowers grow. They do not
29 toil or spin, and yet I tell you, even Solomon in all his splendor was never dressed
30 like one of them. But if God so beautifully dresses the wild grass, which is alive today and is thrown into the furnace tomorrow, will he not much more surely clothe you, you who have so little
31 faith? So do not worry and say, 'What shall we have to eat?' or 'What shall we have to drink?' or 'What shall we have
32 to wear?' For these are all things the heathen are in pursuit of, and your heavenly Father knows well that you

33 need all this. But
you must make his
kingdom, and up-
rightness before him,
your greatest care,
and you will have all
these other things be-
34 sides. So do not wor-
ry about tomorrow,
for tomorrow will
have worries of its
own. Let each day be
content with its own
ills.

7 "Pass no more
judgments upon other
people, so that you
may not have judg-
ment passed upon
2 you. For you will be
judged by the stand-
ard you judge by, and
men will pay you
back with the same
measure you have
3 used with them. Why
do you keep looking
at the speck in your
brother's eye, and
pay no attention to
the beam that is in
4 your own? How can
you say to your broth-
er, 'Just let me get
that speck out of your
eye,' when all the
time there is a beam
5 in your own? You
hypocrite! First get
the beam out of your
own eye, and then you
can see to get the
speck out of your
6 brother's eye. Do not
give what is sacred to
dogs, and do not
throw your pearls be-
fore pigs, or they will
trample them under

their feet and turn
and tear you in pieces.
7 Ask, and what you
ask will be given you.
Search, and you will
find what you search
for. Knock, and the
door will open to you.
8 For it is always the
one who asks who re-
ceives, and the one
who searches who
finds, and the one who
knocks to whom the
9 door opens. Which of
you men when his son
asks him for some
bread will give him a
10 stone? Or if he asks
for a fish, will he give
11 him a snake? So if
you, bad as you are,
know enough to give
your children what is
good, how much more
surely will your Fa-
ther in heaven give
what is good to those
who ask him for it!
12 Therefore, you must
always treat other
people as you would
like to have them
treat you, for this
sums up the Law and
13 the Prophets. Go in
at the narrow gate.
For the road that
leads to destruction
is broad and spacious,
and there are many
14 who go in by it. But
the gate is narrow and
the road is hard that
leads to life, and there
are few that find it.
15 Beware of the false
prophets, who come
to you disguised as

sheep but are ravenous wolves under-
16 neath. You can tell them by their fruit. Do people pick grapes off thorns, or figs off
17 thistles? Just so any sound tree bears good fruit, but a poor tree
18 bears bad fruit. No sound tree can bear bad fruit, and no poor tree can bear good
19 fruit. Any tree that does not bear good fruit is cut down and
20 burned. So you can tell them by their
21 fruit. It is not everyone who says to me 'Lord! Lord!' who will get into the Kingdom of Heaven, but only those who do the will of my Father in
22 heaven. Many will say to me on that Day, 'Lord! Lord! Was it not in your name that we prophesied, and by your name that we did many mighty acts?'
23 Then I will say to them plainly, 'I never knew you! Go away from me, you who do
24 wrong!' Everyone, therefore, who listens to this teaching of mine and acts upon it, will be like a sensible man who built his
25 house on rock. And the rain fell, and the rivers rose, and the winds blew, and beat about that house, and it did not go down,

for its foundations
26 were on rock. And
anyone who listens to
this teaching of mine
and does not act upon
it, will be like a foolish
man who built his
27 house on sand. And
the rain fell and the
rivers rose, and the
winds blew and beat
about that house, and
it went down, and its
downfall was com-
28 plete." When Jesus
had finished this dis-
course, the crowds
were astounded at his
29 teaching, for he
taught them like one
who had authority
and not like their
8 scribes. When Jesus
came down from the
mountain, great
crowds of people fol-
lowed him.

§29. A CENTURION ACCEPTS JESUS AS A COMMANDER

Matthew 8:5–13

5 When he got back
to Capernaum, a Ro-
man captain came up
and appealed to him,
6 saying, "My servant,
sir, is lying sick with
paralysis at my house,
7 in great distress." He
said to him, "I will
come and cure him."
8 But the captain an-
swered, "I am not a
suitable person, sir, to
have you come under
my roof, but simply
say the word, and my
servant will be cured.
9 For I am myself under

Luke 7:1–10

7 When he had fin-
ished saying all this in
the hearing of the peo-
ple, he went to Caper-
2 naum. A Roman cap-
tain had a slave whom
he thought a great
deal of, and the slave
was sick and at the
3 point of death. When
the captain heard
about Jesus, he sent
some Jewish elders to
him, to ask him to
come and save his
4 slave's life. And they
went to Jesus and
urged him strongly to

the orders of others and I have soldiers under me, and I tell one to go, and he goes, and another to come, and he comes, and my slave to do something, and he does it."
10 When Jesus heard this he was astonished and said to his followers, "I tell you, I have not found anyone in Israel with such faith as this.
11 And I tell you, many will come from the east and from the west and take their places at the feast with Abraham, Isaac, and Jacob, in the Kingdom of Heaven,
12 while the heirs to the kingdom will be driven into the darkness outside, there to weep and grind their teeth!"
13 Then Jesus said to the captain, "Go! You shall find it just as you believe!" And the servant was immediately cured.

do it, and said, "He deserves to have you
5 do this for him, for he loves our nation, and it was he who built us
6 our synagogue." So Jesus went with them. But when he was not far from the house, the captain sent some friends to him, to say to him, "Master, do not take any more trouble, for I am not a suitable person to have you under my
7 roof. That is why I did not think I was fit to come to you. But simply say the word, and have my servant
8 cured. For I am myself under the orders of others, and I have soldiers under me, and I tell one to go, and he goes, and another to come, and he comes, and my slave to do something, and he
9 does it." When Jesus heard this, he was astonished at him, and turning to the crowd that was following him, he said, "I tell you, I have not found such faith as this even in Israel!"
10 And when the messengers went back to the house, they found the slave well.

§30. JESUS ACCEPTED AS A GREAT PROPHET

LUKE 7:11–17

11 Soon afterward he
happened to go to a
town called Nain, and
his disciples and a great
throng of people were
12 with him. As he came
up to the gate of the
town, a dead man was
being carried out; he
was his mother's only
son, and she was a
widow. A crowd of
the townspeople was
13 with her. And when
the Master saw her,
he pitied her, and said
to her, "Do not weep."
14 And he went up and
touched the bier, and
the bearers stopped.
And he said, "Young
man, I tell you, wake
15 up!" And the dead
man sat up and began
to speak, and he gave
him back to his moth-
16 er. And they were all
overcome with awe
and they praised God,
and said, "A great
prophet has appeared
among us!" and "God
has not forgotten his
17 people!" This story
about him spread all
over Judea and the
surrounding country.

§31. THE UNCERTAINTY OF JOHN THE BAPTIST

MATTHEW 11:2–19

2 Now when John
heard in prison of
what the Christ was
doing, he sent by his
3 disciples and said to

LUKE 7:18–35

18 John's disciples told
19 him of all this, and he
called two of them to
him, and sent them to
the Master to ask

him, "Are you the one who was to come, or should we look for
4 someone else?" Jesus answered, "Go and report to John what you
5 hear and see. The blind are regaining their sight and the lame can walk, the lepers are being cured and the deaf can hear, the dead are being raised and good news is being preached to
6 the poor. And blessed is the man who finds nothing that repels
7 him in me." But as they were going away, Jesus began to speak to the crowds about John. "What was it that you went out into the desert to look at? A reed swaying in the
8 wind? Then what did you go out there to see? A man luxuriously dressed? Men who dress in that way you find in the palaces of
9 kings. Then why did you go out there? Was it to see a prophet? Yes, I tell you, and far more than a
10 prophet! This is the man of whom the Scripture says,

'Here I send my messenger on before you;
He will prepare the road ahead of you.'

11 I tell you, among men born of women no greater than John the

him, "Are you the one who was to come, or should we look for
20 someone else?" And the men went to him and said, "John the Baptist sent us to you to ask, 'Are you the one who was to come, or should we look for
21 someone else?'" Just then he cured many of diseases and ailments and evil spirits, and he gave sight to many who were blind.
22 And he answered them, "Go and report to John what you have seen and heard. The blind are regaining their sight, the lame can walk, the lepers are being cured and the deaf can hear, the dead are being raised and good news is being preached to
23 the poor. And blessed is the man who finds nothing that repels
24 him in me." When John's messengers were gone, he began to speak to the crowds about John. "What was it that you went out into the desert to look at? A reed swaying in the wind? Then
25 what did you go out there to see? A man luxuriously dressed? Men who wear fine clothes and live in luxury you find in
26 palaces. Then what did you go out there to see? A prophet?

Baptist has ever appeared. And yet those who are of little importance in the Kingdom of Heaven are
12 greater than he. But from the time of John the Baptist until now men have been taking the Kingdom of Heaven by storm and impetuously crowding
13 into it. For up to the time of John all the Prophets and the Law itself prophesied
14 about it, and, if you are ready to accept the idea, he is himself Elijah who was to
15 come. Let him who
16 has ears listen! But to what can I compare this present age? It is like children sitting about in the bazaars and calling out to their playmates,
17 'We have played the flute for you, and you would not dance!
We have wailed and you would not beat your breasts!'
18 For when John came, he neither ate nor drank, and people said, 'He has a de-
19 mon!' Now that the Son of Man has come, he does eat and drink, and people say, 'Look at him! A glutton and a drinker, the companion of tax-collectors and irreligious people!' And yet Yes, I tell you, and far more than a proph-
27 et! This is the man of whom the Scripture says,
'Here I send my messenger on before you,
He will prepare the road ahead of you!'
28 "I tell you, among men born of women there is none greater than John; and yet those who are of little importance in the Kingdom of God are
29 greater than he. And all the people, even the tax-collectors, when they heard him, acknowledged the justice of God's demands, by accepting baptism from John,
30 but the Pharisees and experts in the Law thwarted God's purpose for themselves, by refusing to be bap-
31 tized by him. So what is there to which I can compare the men of this age? What are
32 they like? They are like children sitting about in the bazaar and calling out to one another,
'We have played the flute for you, and you would not dance!
We have wailed and you would not weep!'
33 "For when John the Baptist came, he did

Wisdom is vindicated by her actions!"

not eat any bread or drink any wine, and you said, 'He
34 has a demon!' Now that the Son of Man has come, he does eat and drink, and you say, 'Look at him! A glutton and a drinker, the companion of tax-collectors and irreli-
35 gious people!' So wisdom is vindicated by all who are really wise."

§32. THE LOVING FAITH OF A FORGIVEN WOMAN

[See §96]

[See §96]

LUKE 7:36–50

36 One of the Pharisees asked him to have dinner with him, and he went to the Pharisee's house and took his place at the table.
37 Now there was a woman in the town who was leading a sinful life, and when she learned that he was having dinner at the Pharisee's house, she got an alabaster flask
38 of perfume, and came and stood behind him at his feet, weeping, and began to wet his feet with her tears, and she wiped them with her hair, and kissed them, and put the per-
39 fume on them. When the Pharisee who had invited him saw this, he said to himself, "If this man were really a prophet, he would know who and what the woman is

who is touching him,
for she leads a wicked
40 life." Jesus answered
him, and said to him,
"Simon, there is some-
thing I want to say to
you." He said, "Pro-
41 ceed, Master." "Two
men were in debt to a
money-lender. One
owed him a hundred
dollars and the other
42 ten. As they could
not pay him, he can-
celed what they owed
him. Now which of
them will be more at-
43 tached to him?" Si-
mon answered, "The
one, I suppose, for
whom he canceled
most." "You are
44 right," he said. And
turning to the woman,
he said to Simon, "Do
you see this woman?
I came to your house;
you did not give me
any water for my feet,
but she has wet my
feet with tears and
wiped them with her
45 hair. You did not give
me a kiss, but from
the moment I came in
she has not stopped
46 kissing my feet. You
did not put any oil up-
on my head, but she
has put perfume upon
47 my feet. Therefore, I
tell you, her sins,
many as they are, are
forgiven, for she has
loved me so much.
But the man with
little to be forgiven
loves me but little."
48 And he said to her,

"Your sins are for-
49 given!" The men at table with him began to say to themselves, "Who is this man, who even forgives sins?"
50 But he said to the woman, "It is your faith that has saved you. Go in peace."

§33. THE INTIMATE FRIENDS OF JESUS

LUKE 8:1–3

8 Soon afterward he went about among the villages and towns preaching and telling the good news of the Kingdom of God. The Twelve went with
2 him, and some women who had been cured of evil spirits and sickness—Mary, who was called Mary of Magdala, out of whom seven demons had
3 been driven, and Joanna, the wife of Chuza, Herod's manager, and Susanna, and many others, who provided for them with their means.

§34. THE DANGER OF WILFUL UNBELIEF

MATTHEW 12:22–45

22 At that time some people brought to him a man blind and dumb, who was possessed by a demon, and he cured him, so that the dumb man could speak and see.
23 And all the crowds of people were as-

MARK 3:19*b*–30

19 *b* Then he went home.
20 And again the crowd gathered in such numbers that there was no chance for them even to have their meals.
21 His relatives heard of it and came over to stop him, for they said he was out of his

LUKE 11:14–36

14 Once he was driving out a dumb demon, and when the demon was gone the dumb man spoke. And the people were amazed.
15 But some of them said, "It is with the aid of Beelzebub, the prince of the demons, that he

tounded, and said, "Can this be the Son
24 of David?" But when the Pharisees heard of it they said, "This man cannot drive out demons except by the aid of Beelzebub, the prince of the demons."
25 But he knew what they were thinking, and he said to them, "Any kingdom that is disunited is on the way to destruction, and any city or household that is disunited
26 cannot last. If Satan is driving Satan out, he is disunited, and so how can his king-
27 dom last? And if I am driving the demons out by Beelzebub's aid, by whose aid do your sons drive them out? Therefore let them be your judges.
28 But if I am driving the demons out by the aid of God's Spirit, then the Kingdom of God has overtaken
29 you. How can anyone get into a strong man's house and carry off his property unless he first binds the strong man? After that he can plunder
30 his house. Anyone who is not with me is against me, and anyone who does not join me in gathering, scat-
31 ters. Therefore, I tell you, men will be forgiven for any sin or abusive speech, but
22 mind. And the scribes who had come down from Jerusalem said that he was possessed by Beelzebub and drove out demons by the help of the prince
23 of demons. So he called them to him and spoke to them in figures, saying, "How can Satan drive Satan
24 out? If a kingdom is disunited, that kingdom cannot last.
25 And if a household is disunited, that household cannot last.
26 And if Satan has rebelled against himself and become disunited, he cannot last but is coming to his end.
27 But no one can go into a strong man's house and carry off his property unless he first binds the strong man; after that he can plunder his house.
28 I tell you, men will be forgiven for everything, for all their sins and all the abusive things they say.
29 But whoever reviles the holy Spirit can never be forgiven, but is guilty of an unend-
30 ing sin." This was because they said, "He is possessed by a foul spirit."

drives the demons
16 out." Others to test him asked him for a
17 sign from heaven. But he knew what they were thinking, and he said to them, "Any kingdom that is disunited is on the way to destruction, and one house falls after an-
18 other. And if Satan is disunited, how can his kingdom last? Because you say that I drive out demons with
19 Beelzebub's aid. But if it is with his aid that I drive out demons, by whose do your sons drive them out? Therefore, they shall be your judges.
20 But if it is with the finger of God that I am driving the demons out, then the Kingdom of God has
21 overtaken you. When a strong man fully armed guards his own dwelling, his property
22 is undisturbed. But when somebody stronger than he attacks him and overcomes him, he strips him of the arms that he relied on, and divides up the spoils.
23 Anyone who is not with me is against me, and anyone who does not join me in gather-
24 ing, scatters. When a foul spirit goes out of a man it roams through deserts in search of rest, and

abusive speech
about the Spirit can-
32 not be forgiven. And
whoever speaks
against the Son of
Man will be forgiven
for it, but whoever
speaks against the
holy Spirit cannot be
forgiven for it, either
in this world or in the
33 world to come. You
must either make the
tree sound and its
fruit sound, or make
the tree bad and its
fruit bad; a tree is
judged by its fruit.
34 You brood of snakes!
how can you, bad as
you are, utter any-
thing good? For the
mouth says only what
35 the heart is full of. A
good man, out of the
good he has accumu-
lated, brings out
things that are good,
and a bad man, out of
what he has accumula-
ted that is bad, brings
out things that are
36 bad. But I tell you,
for every careless
word that men utter
they will have to an-
swer on the Day of
37 Judgment. For it is
by your words that
you will be acquitted,
or by your words that
you will be con-
38 demned." Then some
of the scribes and
Pharisees addressed
him, saying, "Master,
we would like to have
you show us some
39 sign." But he an-
when it finds none, it
says, 'I will go back to
my house that I left.'
25 And it goes and finds
it unoccupied, cleaned,
and all in order.
26 Then it goes and gets
seven other spirits
more wicked than it-
self, and they go in
and live there, and in
the end the man is
worse off than he
27 was before." As he
said this, a woman in
the crowd raised her
voice and said to
him, "Blessed is the
mother who bore you
and nursed you!"
28 But he said, "You
might better say,
'Blessed are those who
hear God's message
29 and observe it!' " As
the crowds pressed
around him, he went
on to say, "This is a
wicked age! It de-
mands a sign, and no
sign will be given it
but the sign of Jonah.
30 For just as Jonah be-
came a sign to the
people of Nineveh, so
the Son of Man will
be a sign to this age.
31 The queen of the
south will rise with
the men of this gene-
ration at the Judg-
ment and will con-
demn them, for she
came from the very
ends of the earth to
listen to Solomon's
wisdom, and there is
more than Solomon
32 here! Men of Nineveh

swered, "Only a wicked and faithless age insists upon a sign, and no sign will be given it but the sign of the prophet Jonah.
40 For just as Jonah was in the maw of the whale for three days and nights, the Son of Man will be three days and nights in the heart of the earth.
41 Men of Nineveh will rise with this age at the judgment and condemn it, for when Jonah preached they repented, and there is more than Jonah here!
42 The queen of the south will rise with this age at the judgment and condemn it, for she came from the very ends of the earth to listen to Solomon's wisdom, and there is more than
43 Solomon here! When a foul spirit goes out of a man, it roams through deserts in search of rest and can
44 find none. Then it says, 'I will go back to my house that I left,' and it goes and finds it unoccupied, cleaned, and all in
45 order. Then it goes and gets seven other spirits, more wicked than itself, and they go in and live there, and in the end the man is worse off than he was before. That will rise with this generation at the Judgment and will condemn it, for they repented at Jonah's preaching, and there is more than Jonah
33 here. No one lights a lamp and puts it in the cellar or under a peck measure; he puts it on its stand, so that people who come in can see the light.
34 Your eye is the lamp of your body. When your eye is sound, your whole body is light, but when it is unsound, your body
35 is dark. So take care! Your very light may
36 be darkness! If, therefore, your whole body is light with no darkness in it at all, it will all be as light as a lamp makes things for you by its light."

is the way it will be with this present wicked age."

§35. THE SPIRITUAL FAMILY OF THE CHRIST

Matthew 12:46–50

46 While he was still speaking, his mother and his brothers came up and stood outside the crowd, wanting to
48 speak to him. But he said to the man who told him, "Who is my mother, and who are
49 my brothers?" And he pointed to his disciples and said, "Here are my mother and
50 my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother!"

Mark 3:31–35

31 And his mother and his brothers came. And they stood outside the house and sent word in to him to come outside to
32 them. There was a crowd sitting around him when they told him, "Your mother and your brothers are outside asking for
33 you." He answered, "Who are my mother and my brothers?"
34 And looking around at the people sitting about him, he said, "Here are my mother and my brothers:
35 Whoever does the will of God is my brother and sister and mother."

Luke 8:19–21

19 His mother and his brothers came to him, but they could not get near him, on account
20 of the crowd. And the word came to him, "Your mother and your brothers are standing outside; they want to see you."
21 He answered, "My mother and my brothers are those who listen to God's message and obey it!"

§36. THE KINGDOM DESCRIBED IN ANALOGIES

Matthew 13:1–54*a*

13 That same day Jesus went out of his house and was sitting
2 on the seashore. And such great crowds gathered about him that he got into a boat and sat down in it, while all the people stood on the shore.
3 And he told them many things in figures, and said to them, "A

Mark 4:1–34

4 Then he began again to teach by the seashore. And a crowd gathered around him so great that he got into a boat and sat in it, a little way from the shore, while all the people were on the land close to the wa-
2 ter. He taught them many lessons in fig-

Luke 8:4–18

4 When a great throng was gathering and people were coming to him from one town after another, he said in his figura-
5 tive way, "A sower went out to sow his seed. As he was sowing, some of the seed fell by the path and was trodden on, and the wild birds ate it

sower went out to
4 sow, and as he was
sowing, some of the
seed fell by the path
and the birds came
5 and ate it up, and
some fell on rocky
ground where there
was not much soil
and it sprang up at
once because the soil
6 was not deep, but
when the sun came
up it was scorched
and withered up, be-
cause it had no root.
7 And some of it fell
among the thorns,
and the thorns grew
up and choked it out.
8 And some fell on good
soil, and yielded some
a hundred, some sixty,
and some thirty-fold.
9 Let him who has ears
10 listen!" His disciples
came up and said to
him, "Why do you
speak to them in fig-
11 ures?" He answered,
"You are permitted to
know the secrets of
the Kingdom of Heav-
en, but they are not.
12 For people who have
will have more given
to them, and will be
plentifully supplied,
and from people who
have nothing even
what they have will
13 be taken away. This
is why I speak to
them in figures, be-
cause though they
look they do not see,
and though they listen
they do not hear or
14 understand. They are

ures, and said to them
in the course of his
3 teaching, "Listen: A
sower went out to
4 sow, and as he was
sowing, some of the
seed chanced to fall
by the path, and the
birds came and ate it
5 up. Some of it fell on
rocky ground, and
where there was not
much soil, and it
sprang up at once be-
cause the soil was not
6 deep, but when the
sun came up, it was
scorched, and with-
ered up, because it
7 had no root. Some of
the seed fell among
the thorns, and the
thorns grew up and
choked it out, and it
8 yielded no grain. And
some fell on good soil,
and came up and grew
and yielded thirty,
sixty, even a hundred-
9 fold." And he said,
"Let him who has ears
be sure to listen!"
10 When he was by him-
self, those who stayed
about him with the
Twelve asked him
about the figures he
11 had used. And he
said to them, "To you
has been intrusted the
secret of the reign of
God, but to those out-
siders everything is
12 offered in figures, so
that

'They may look and
yet not see,
And listen and lis-

6 up. And some of it
fell upon the rock,
and when it sprang
up it withered, be-
cause it had no mois-
7 ture. And some fell
among the thorns,
and the thorns grew
up with it and choked
8 it out. And some fell
on good soil, and grew
up and yielded a hun-
dred-fold!" As he
said this he called out,
"Let him who has ears
to hear with, listen!"
9 His disciples asked
him what this figure
10 meant. And he said,
"You are permitted to
know the secrets of
the Kingdom of God,
but they are given to
others in the form of
figures, so that they
may look and yet not
see, and hear and yet
11 not understand. This
is what the figure
means. The seed is
12 God's message. The
ones by the path are
those who hear, and
then the devil comes
and carries off the
message from their
hearts, so that they
may not believe it and
13 be saved. The ones
on the rock are those
who receive the mes-
sage joyfully when
they first hear it, but
it takes no real root.
They believe for a
little while, and then
14 in the time of trial
they draw back. And
what falls among the

a fulfilment of Isaiah's prophecy,

'You will listen and listen, and never understand,
And you will look and look, and never see!
15 For this nation's mind has grown dull,
And they hear faintly with their ears,
And they have shut their eyes,
So as never to see with their eyes,
And hear with their ears,
And understand with their minds,
and turn back,
And let me cure them!'

16 But blessed are your eyes, for they do see, and your ears, for
17 they do hear. For I tell you, many prophets and upright men have longed to see what you see, and could not see it, and to hear what you hear, and could not hear it.
18 You must listen closely then to the figure of the sower.
19 When anyone hears the teaching of the kingdom and does not understand it, the evil one comes and robs him of the seed that has been sown in his mind. That is what was sown along
20 the path. And what

ten and yet not understand,
Lest possibly they should turn and be forgiven.' "

13 And Jesus said, "If you do not understand this figure, then how will you understand my other fig-
14 ures? What the sower sows is the message.
15 The ones by the path are those into whose hearts the message falls, and as soon as they hear it Satan comes and carries off the message that has been sown in their
16 hearts. It is so too with the ones sown on the rocky ground; they gladly accept the message as soon as
17 they hear it, but it takes no real root in them and they last only a little while; then when trouble or persecution comes because of the message they give it up at
18 once. It is different with those sown among the thorns. They are people who listen to the message,
19 but the worries of the time and the pleasure of being rich and passions for other things creep in and choke the message out and
20 it yields nothing. And the ones sown in good ground are the people who listen to the message and welcome it

thorns means those who listen and pass on, and the worries and wealth and pleasures of life stifle them and they yield noth-
15 ing. But the seed in the good soil means those who listen to the message and keep it in good, true hearts, and yield unfailingly.
16 Nobody lights a lamp and then covers it with a dish or puts it under a bed, but he puts it on its stand, so that those who come in may see the
17 light. For there is nothing hidden that shall not be disclosed, nor kept secret that shall not be known and come to light.
18 So take care how you listen. For people who have will have more given to them, and from people who have nothing, even what they think they have will be taken away."

was sown upon the rocky soil means the man who hears the message and at once accepts it joyfully,
21 but it takes no real root in him, and lasts only a little while, and when trouble or persecution comes because of the message, he gives it up at once.
22 And what was sown among the thorns means the man who listens to the message, and then the worries of the time and the pleasure of being rich choke the message out, and it yields
23 nothing. And what was sown in good ground means the man who listens to the message and understands it, and yields one a hundred, and another sixty, and another thirty-
24 fold." Another figure which he used in speaking to them was this: "The Kingdom of Heaven is like a man who sowed good
25 seed in his field, but while people were asleep his enemy came and sowed weeds among the wheat, and
26 went away. And when the wheat came up and ripened, the weeds appeared too.
27 And the owner's slaves came to him and said, 'Was not the seed good that you and yield thirty, sixty, even a hundred-fold.
31 Do people get out the lamp," he said to them, "and then put it under the peck-measure, or under the bed, instead of putting it up where it be-
22 longs? For no one hides anything except for the purpose of sometime bringing it to light again, and people keep things secret only to reveal
23 them some day. If anyone has ears let him be sure to listen.
24 Take care what you hear," he said to them. "The measure you give will be given to you, and even more
25 besides. For people who have will have more given them, and from people who have nothing, even what they have will be tak-
26 en away. The reign of God," he said, "is like a man scattering seed on the ground,
27 and then sleeping at night and getting up by day, while the seed sprouts and comes up, without his knowing
28 it. The ground of itself is productive, putting forth first a blade, then a head, then fully developed wheat in
29 the head. But as soon as the crop will let him, the man goes in with his sickle, for the harvest time has

sowed in your field, sir? So where did these weeds come
28 from?' He said to them, 'This is some enemy's doing.' And they said to him, 'Do you want us to go and gather them up?'
29 But he said, 'No, for in gathering up the weeds you may up-
30 root the wheat. Let them both grow together until harvest time, and when we harvest I will direct the reapers to gather up the weeds first and tie them up in bundles to burn, but get the wheat into my
31 barn.'" Another figure which he used in speaking to them was this: "The Kingdom of Heaven is like a mustard seed which a man took and sowed
32 in his field. It is the smallest of all seeds, but when it is grown it is the largest of plants and grows into a tree, so that the wild birds come and roost
33 in its branches." Another figure which he used with them was this: "The Kingdom of Heaven is like yeast, which a woman took and buried in a bushel of flour until
34 it had all risen." Jesus said all this to the crowds in figures, and told them nothing except in figures,
30 come. How can we find any comparison," he said, "for the reign of God, or what figure can we use to de-
31 scribe it? It is like a mustard seed, which, when sown in the ground, though it is the smallest of all the seeds in the world,
32 yet once sown, comes up and grows to be the largest of all the plants, and produces branches so large that the wild birds can roost under the shel-
33 ter of it." With many such figures he told them the message, as far as they were able
34 to receive it. He said nothing to them except in figures, but in private he explained everything to his own disciples.

35 to fulfil what was said
by the prophet,
"I will open my
mouth in figures,
I will utter things
that have been
hidden since the
creation."
36 Then he left the
crowds and went into
his house. And his dis-
ciples came up to him
and said, "Explain to
us the figure of the
weeds in the field."
37 He answered, "The
sower who sows the
good seed is the Son
38 of Man. The field is
the world. The good
seed is the people of
the kingdom. The
weeds are the wicked.
39 The enemy who sowed
them is the devil. The
harvest is the close of
the age, and the reap-
40 ers are angels. So
just as the weeds are
gathered up and
burned, this is what
will happen at the
41 close of the age; the
Son of Man will send
out his angels, and
they will gather up
out of his kingdom
all the causes of sin
and the wrongdoers
42 and throw them into
the blazing furnace;
there they will wail
and grind their teeth.
43 Then the upright will
shine out like the sun,
in their Father's king-
dom. Let him who
44 has ears listen! The
Kingdom of Heaven is

like a hoard of money, buried in a field, which a man found, and buried again. And he was overjoyed, and went and sold everything he had and bought the field.
45 Again, the Kingdom of Heaven is like a dealer in search
46 of fine pearls. He found one costly pearl, and went and sold everything he had,
47 and bought it. Again, the Kingdom of Heaven is like a net that was let down into the sea, and inclosed fish
48 of all kinds. When it was full, they dragged it up on the beach, and sat down and sorted the good fish into baskets and threw the bad away.
49 That is what will happen at the close of the age. The angels will go out and remove the wicked from among the upright,
50 and throw them into the blazing furnace. There they will wail and grind their teeth.
51 Do you understand all this?" They said to
52 him, "Yes." He said to them, "Then remember that every scribe who has become a disciple of the Kingdom of Heaven must be like a householder who can supply from his storeroom new things as well as

53 old." When Jesus had finished these figures, he left that place,
54a and went to his own part of the country.

§37. JESUS' POWER OVER NATURE

Matthew 8:23–27

23 And he got into the boat, and his disciples
24 went with him. And suddenly a terrific storm came up on the sea, so that the waves broke over the boat, but he remained
25 asleep. And they came and woke him up, saying, "Save us, sir! We are lost!"
26 And he said to them, "Why are you afraid? You have so little faith!" Then he got up and reproved the wind and the sea, and there was a great
27 calm. And the men were amazed and said, "What kind of man is this? For the very winds and sea obey him!"

Mark 4:35–41

35 That same day when it was evening he said to them, "Let us cross to the other side."
36 So they left the crowd and took him away in the boat in which he was sitting. There were other boats with
37 him. And a heavy squall of wind came on and the waves dashed into the boat, so that it was begin-
38 ning to fill. He was in the stern, asleep on the cushion. And they woke him up and said to him, "Master, does it make no difference to you that we are
39 sinking?" Then he awoke and reproved the wind, and said to the sea, "Hush! Silence!" And the wind went down and there was a great calm.
40 And he said to them, "Why are you afraid? Have you still no
41 faith?" And they were very much frightened, and said to one another, "Who can he be? For even the wind and the sea obey him."

Luke 8:22–25

22 It happened one day that he got into a boat with his disciples, and said to them, "Let us cross to the other side of the lake." So they set
23 sail. As they sailed along, he fell asleep. And a squall of wind came down upon the lake, and they were being swamped and
24 were in peril. And they went to him and woke him up, and said to him, "Master! Master! We are lost!" Then he awoke and reproved the wind and the rough water, and they ceased, and there was a calm.
25 And he said to them, "Where is your faith?" But they were frightened and amazed, and said to one another, "Who can he be? For he gives orders even to the winds and the water, and they obey him!"

§38. JESUS' POWER OVER EVIL SPIRITS

Matthew 8:28–34

28 When he reached
the other side, in the
region of Gadara, two
men possessed by de-
mons came out of the
tombs and confronted
him; they were so ex-
tremely violent that
nobody could go along
29 that road. And they
suddenly screamed
out, "What do you
want of us, you Son
of God? Have you
come here before the
appointed time to tor-
30 ture us?" Now at
some distance from
them there was a
great drove of pigs
31 feeding. And the de-
mons entreated him,
saying, "If you are
going to drive us out,
send us into the drove
32 of pigs." And he said
to them, "Begone!"
And they came out
and went into the
pigs. And suddenly
the whole drove
rushed over the steep
bank into the sea, and
perished in the water.
33 And the men who
tended them ran away
and went off to the
town and told it all,
and the news about
the men possessed by
34 demons. And the
whole town came out
to meet Jesus, and
when they saw him
they begged him to go
away from their dis-
trict.

Mark 5:1–20

5 So they reached the
other side of the sea,
and landed in the re-
1 gion of Gerasa. As
soon as he got out of
the boat, a man pos-
sessed by a foul spirit
came out of the burial
places near by to meet
3 him. This man lived
among the tombs, and
no one could any
longer secure him
4 even with a chain, for
he had often been
fastened with fetters
and chains and had
snapped the chains
and broken the fet-
ters; and there was
no one strong enough
5 to master him, and
night and day he was
always shrieking
among the tombs and
on the hills and cut-
ting himself with
6 stones. And catching
sight of Jesus in the
distance he ran up
and made obeisance
7 to him and screamed
out, "What do you
want of me, Jesus, son
of the Most High
God? In God's name,
I implore you, do not
8 torture me." For he
was saying to him,
"You foul spirit, come
9 out of this man." He
asked him, "What is
your name?" He said,
"My name is Legion,
for there are many of
10 us." And they begged
him earnestly not to

Luke 8:26–39

26 They made a land-
ing in the neighbor-
hood of Gerasa, which
is just across the lake
27 from Galilee. And
when he landed, he
met a man possessed
by demons, who was
coming out of the
town. He had worn
no clothing for a long
time, and did not live
in a house but in the
28 tombs. When he saw
Jesus he cried out and
threw himself down
before him, and said
in a loud voice, "What
do you want of me,
Jesus, Son of the Most
High God? I beg you
not to torture me!"
29 For he was command-
ing the foul spirit to
get out of the man.
For it had often
seized him, and
though he had been
fastened with chains
and fetters, and was
closely watched, he
would snap his bonds
and the demon would
drive him away to
30 the desert. And Jesus
asked him, "What is
your name?" He said,
"Legion!" For many
demons had gone into
31 him. And they begged
him not to order them
off to the bottomless
32 pit. Now there
was a large drove of
pigs feeding there on
the hillside, and they

send them out of that
11 country. Now there
was a great drove of
pigs feeding there on
12 the hillside. And they
implored him, "Send
us among the pigs, let
13 us go into them." So
he gave them permis-
sion. And the foul
spirits came out and
went into the pigs,
and the drove of
about two thousand
rushed over the steep
bank into the sea and
14 were drowned. And
the men who tended
them ran away and
spread the news in the
town and in the coun-
try around, and the
people came to see
what had happened.
15 When they came to
Jesus and found the
demoniac sitting qui-
etly with his clothes
on and in his right
mind—the same man
who had been pos-
sessed by Legion—
they were frightened.
16 And those who had
seen it told them what
had happened to the
demoniac, and all
17 about the pigs. And
they began to beg
him to leave their dis-
18 trict. As he was get-
ting into the boat, the
man who had been
possessed begged to
be allowed to go with
19 him. And he would
not permit it, but
said to him, "Go home
to your own people,
begged him to give
them leave to go into
them. And he did so.
33 Then the demons
came out of the man
and went into the
pigs, and the drove
rushed over the steep
bank into the lake,
and were drowned.
34 When the men who
tended them saw what
had happened, they
ran away and spread
the news in the town
and in the country
35 around. And the peo-
ple came out to see
what had happened,
and they came to Je-
sus and found the
man out of whom the
demons had gone sit-
ting there, at Jesus'
feet, with his clothes
on and in his right
mind, and they were
36 frightened. And those
who had seen it told
them how the man
who had been pos-
sessed was cured.
37 Then all the people of
the neighborhood of
Gerasa asked him to
go away from them,
for they were terribly
frightened. And he
got into a boat and
38 went back. The man
out of whom the de-
mons had gone begged
to go with him, but
Jesus sent him away,
39 and said, "Go back to
your home, and tell all
what God has done
for you." And he

and tell them all the Lord has done for you and how he took pity
20 on you." And he went off and began to tell everybody in the Ten Towns all Jesus had done for him; and they were all astonished.

went and told all over the town what Jesus had done for him.

§39. JESUS' POWER OVER DEATH

Matthew 9:18–26

18 Just as he said this to them, an official came up and bowing low before him said to him, "My daughter has just died. But come! Lay your hand on her and she will
19 come to life!" And Jesus got up and followed him, with his
20 disciples. And a woman who had had a hemorrhage for twelve years came up behind him and touched the tassel of his cloak.
21 For she said to herself, "If I can just touch his cloak, I will
22 get well." And Jesus turned and saw her, and he said, "Courage, my daughter! Your faith has cured you!" And from that time the woman was
23 well. When Jesus reached the official's house, and saw the flute-players and the disturbance the crowd
24 was making, he said, "You must go away, for the girl is not

Mark 5:21–43

21 When Jesus had crossed again in the boat to the other side, a great crowd gathered about him as he stood on the shore.
22 And a man named Jairus, the leader of a synagogue, came up and seeing him threw himself at his
23 feet and appealed to him, saying, "My little daughter is at the point of death. Come, lay your hands on her, so that she may get well and
24 live!" So he went with him. And a great crowd followed him and pressed around
25 him. And a woman who had had a hemorrhage for twelve years
26 and had had a great deal of treatment from various doctors and had spent all that she had and had not been benefited at all but had actually
27 grown worse, had heard about Jesus. And she came up in

Luke 8:40–56

40 When Jesus returned, the people welcomed him, for they were all watch-
41 ing for him. And a man named Jairus came up—he was leader of the synagogue—and he fell down at Jesus' feet and begged him to
42 come to his house, because he had an only daughter, about twelve years old, and she was dying. As he was going, the crowds of people almost
43 crushed him. And a woman who had had a hemorrhage for twelve years, and whom nobody had been able to cure,
44 came up behind him and touched the tassel of his cloak, and the hemorrhage stopped
45 at once. Jesus said, "Who was it who touched me?" And as everyone denied having done so, Peter said, "Master, the people are all around

dead; she is asleep." And they laughed at
25 him. But when he had driven the people out, he went in and grasped her hand and the girl got up.
26 And the news of this spread all over that part of the country.

the crowd behind him and touched his coat,
28 for she said, "If I can only touch his clothes, I shall get
29 well." The hemorrhage stopped at once, and she felt in her body that she was
30 cured. Jesus instantly perceived that healing power had passed from him, and he turned around in the crowd and said, "Who touched my clothes?"
31 His disciples said to him, "You see the crowd pressing around you, and yet you ask, 'Who touched me?' "
32 But he still looked around to see the person who had done it.
33 The woman, knowing what had happened to her, came forward frightened, and trembling, and threw herself down at his feet and told him the
34 whole truth. And he said to her, "My daughter, it is your faith that has cured you. Go in peace and be free from your dis-
35 ease." Even as he spoke people came from the house of the leader of the synagogue and said, "Your daughter is dead. Why should you trouble the
36 Master any further?" But Jesus paid no attention to what they said, but said to the leader of the

you and they are
46 crowding you." But Jesus said, "Somebody touched me, for I know that power passed from me."
47 When the woman saw that she had not escaped his notice, she came forward trembling, and fell down before him, and before all the people told why she had touched him, and how she had been cured at once.
48 And he said to her, "My daughter, it is your faith that has cured you. Go in
49 peace." Even as he spoke someone came from the house of the leader of the synagogue and said, "Your daughter is dead. Do not trouble the Mas-
50 ter any more." But Jesus heard it and said to him, "Do not be afraid; just have faith, and she will get
51 well." When he got to the house, he let no one go in with him but Peter, John, and James, and the child's father and mother.
52 And they were all wailing and beating their breasts for her. But he said, "Stop wailing! For she is not dead, she is
53 asleep." And they laughed at him, for they knew that she
54 was dead. But he grasped her hand and

synagogue, "Do not be afraid, just have
37 faith." He let no one go with him but Peter, James, and James's
38 brother John. They came to the house of the leader of the synagogue, and there he found everything in confusion, and people weeping and wailing.
39 And he went into the house and said to them, "What is the meaning of all this confusion and crying? The child is not dead,
40 she is asleep." And they laughed at him. But he drove them all out, and took the child's father and mother and the men who were with him and went into the room where the child
41 was lying. And he grasped her hand and said to her, "Taleitha, koum!"—that is to say, "Little girl, I tell
42 you, get up!" And the little girl immediately got up and walked about, for she was twelve years old. The moment they saw it they were utterly
43 amazed. And he strictly forbade them to let anyone know of it, and told them to give her something to eat.

called out, "Get up.
55 my child!" And her spirit returned and she stood up immediately, and he directed them to give her something to eat.
56 And her parents were amazed, but he ordered them not to tell anyone what had happened.

§40. JESUS' POWER OVER DISEASE

MATTHEW 9:27–34

27 As Jesus was passing along from there, two blind men followed him, calling out, "Take pity on us, you Son of David!" 28 When he had gone indoors, the blind men came up to him, and he said to them, "Do you believe I can do this?" They said to 29 him, "Yes, sir." Then he touched their eyes and said, "You shall have what your faith 30 expects." And their sight was restored. Jesus warned them sternly not to let any- 31 one hear of it. But they went out and spread the news about him all over that part 32 of the country. But just as they were going out, some people brought to him a dumb man who was possessed by a demon, 33 and as soon as the demon was driven out, the dumb man was able to speak. And the crowds were amazed, and said, "Nothing like this was ever seen in 34 Israel!" But the Pharisees said, "It is by the aid of the prince of the demons that he drives them out."

§41. JESUS IS REJECTED BY HIS FELLOW-CITIZENS AT NAZARETH

Matthew 13:54*b*–58

54b And he taught the people in their synagogue in such a way that they were astonished, and said, "Where did he get this wisdom, and the power to do these
55 wonders? Is he not the carpenter's son? Is not his mother named Mary, and are not his brothers named James, Joseph, Simon, and Judas?
56 And do not all his sisters live here among us? Then where did
57 he get all this?" And they took offense at him. But Jesus said to them, "A prophet is treated with honor everywhere except in his native place and
58 at his home." And he did not do many wonders there, because of their want of faith.

Mark 6:1–6*a*

6 Leaving there he went, followed by his disciples, to his own part of the country.
2 When the Sabbath came he began to teach in the synagogue. And the people were astonished when they heard him, and said, "Where did he get all this? How does he come to have such wisdom? How are such marvelous things done through
3 him? Is he not the carpenter, Mary's son, and the brother of James, Joses, Judas, and Simon? And do not his sisters live here among us?" And they took offense
4 at him. Jesus said to them, "A prophet is treated with honor everywhere except in his native place and among his relatives
5 and at his home." He could not do any wonder there, except that he put his hands on a few people and cured them.
6a And he wondered at their want of faith.

Luke 4:16–30

16 And he came to Nazareth, where he had been brought up, and on the Sabbath he went to the synagogue, as he was accustomed to do, and stood up to read the
17 Scriptures. And the roll of the prophet Isaiah was handed to him, and he unrolled it and found the place where it says,
18 "The spirit of the Lord is upon me,
For he has consecrated me to preach the good news to the poor,
He has sent me to announce to the prisoners their release and to the blind the recovery of their sight,
To set the downtrodden at liberty,
19 To proclaim the year of the Lord's favor!"
20 And he rolled up the roll and gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fixed
21 upon him. And he began by saying to them, "This passage of Scripture has been fulfilled here in your
22 hearing today!" And they all spoke well of him and were aston-

ished at the winning words that fell from his lips, and they said, "Is he not Jo-
23 seph's son?" He said to them, "No doubt you will quote this proverb to me: 'Doctor, cure yourself! Do the things here in your own country that we hear you did at
24 Capernaum.' I tell you," said he, "no prophet is welcome in
25 his own country. But I tell you, there were plenty of widows in Israel in Elijah's time, when the sky was closed for three years and a half, and there was a great famine all over
26 the land, and Elijah was not sent to one of them, but to a widow at Zarephath in Sidon.
27 And there were plenty of lepers in Israel in the time of the prophet Elisha, and none of them was cured, but Naaman the Syrian."
28 And when the people in the synagogue heard this, they were
29 all very angry, and they got up and drove him out of the town and took him to the brow of the hill on which their town was built, intending to throw him down from
30 it. But he made his way through the midst of them and went on.

§42. EXTENSION OF HIS TEACHING THROUGH THE PREACHING OF THE TWELVE

Matthew 9:35–38; 10:5—11:1

35 Jesus went round
among all the towns
and villages, teaching
in their synagogues,
and proclaiming the
good news of the king-
dom, and curing any
36 disease or illness. But
the sight of the crowds
of people filled him
with pity for them,
because they were be-
wildered and dejected,
like sheep that have
37 no shepherd. Then he
said to his disciples,
"The harvest is
abundant enough,
but the reapers are
38 few. So pray to the
owner of the harvest
to send reapers to
gather it."

10 5 Jesus sent these
twelve out, after giv-
ing them these direc-
tions: "Do not go
among the heathen,
or to any Samaritan
6 town, but proceed in-
stead to the lost sheep
7 of Israel's house. And
as you go about,
preach and say, 'The
Kingdom of Heaven
8 is at hand!' Cure the
sick, raise the dead,
heal lepers, drive out
demons. Give with-
out payment, just as
you received without
9 payment. Do not ac-
cept gold or silver or
copper money to put

Mark 6:6*b*–13

6 1 Then he went
around among the vil-
7 lages teaching. And
he called the Twelve
to him and sent them
off two by two, giving
them power over the
8 foul spirits. He for-
bade them to take
anything for the jour-
ney except a staff—no
bread, no bag, no small
change even in their
9 girdles; they were to
go in sandals, and not
to wear two shirts.
10 And he said to them,
"Whenever you go to
stay at a house, re-
main in it till you
11 leave that place. If
any place refuses to
receive you or to listen
to you, when you
leave it shake off the
very dust from the
soles of your feet as
a warning to them."
12 So they went out and
preached that men
13 should repent, and
drove out many de-
mons, and cured
many sick people by
anointing them with
oil.

Luke 9:1–6

9 Then he called the
Twelve together, and
gave them power and
authority over all the
demons, and to cure
2 diseases, and he sent
them out to proclaim
the Kingdom of God
and to cure the sick.
3 He said to them, "Do
not take anything for
your journey, no staff
nor bag nor bread nor
money, nor an extra
4 shirt. Whatever
house you go to stay
in, remain there, and
start on again from it.
5 And where they will
not welcome you,
leave that town and
shake off the very
dust from your feet as
a protest against
6 them." And they set
forth and went from
village to village, tell-
ing the good news
and curing people ev-
erywhere.

10 in your pockets, and
do not take a bag for
your journey, nor two
shirts, nor shoes, nor a
staff, for the workman
deserves his food!
11 Whatever town or
village you come to,
inquire for some suit-
able person, and stay
with him till you leave
12 the place. And as you
go into his house,
13 wish it well. If the
house deserves it, the
peace you wish it will
come over it, but if
it does not deserve it,
your blessing will
come back upon your-
14 selves. And where no
one will welcome you,
or listen to you, leave
that house or town
and shake off its very
dust from your feet.
15 I tell you, the land of
Sodom and Gomorrah
will fare better on the
Day of Judgment
16 than that town. Here
I am sending you out
like sheep among
wolves. So you must
be wise like serpents,
and guileless like
17 doves. But be on
your guard against
men, for they will
give you up to their
courts, and have you
flogged in their syna-
18 gogues, and you will
be brought before
governors and kings
on my account, to
bear your testimony
before them and the
19 heathen. But when

they give you up, you must have no anxiety about how to speak or what to say, for you will be told at the very moment what
20 you ought to say, for it is not you who will speak, it is the Spirit of your Father that will speak through
21 you. One brother will give up another to death, and a father his child, and children will turn against their parents, and have them put to death.
22 You will be hated by everybody on my account, but the man who holds out to the very end will be
23 saved. But when they persecute you in one town, make your escape to another, for I tell you, you will not have gone through all the towns of Israel before the Son of Man
24 arrives. A pupil is not better than his teacher, nor a slave better than
25 his master. A pupil should be satisfied to come to be like his teacher, or a slave to come to be like his master. If men have called the head of the house Beelzebub, how much worse names will they give to the members of his house-
26 hold! So do not be afraid of them. For there is nothing covered up that is not

going to be uncovered, nor secret that is not going to be
27 known. What I tell you in the dark you must say in the light, and what you hear whispered in your ear, you must proclaim from the housetops.
28 Have no fear of those who kill the body, but cannot kill the soul. You had better be afraid of one who can destroy both soul and
29 body in the pit. Do not sparrows sell two for a cent? And yet not one of them can fall to the ground against your Father's
30 will! But the very hairs on your heads
31 are all counted. You must not be afraid; you are worth more than a great many
32 sparrows! Therefore everyone who will acknowledge me before men I will acknowledge before my
33 Father in heaven, but anyone who disowns me before men, I will disown before my Fa-
34 ther in heaven. Do not think that I have come to bring peace to the earth. I have not come to bring peace but a sword.
35 For I have come to turn a man against his father and a daughter against her mother and a daughter-in-law against her

36 mother-in-law, and a
man's enemies will
be in his own house-
37 hold. No one who
loves father or mother
more than he loves
me is worthy of me,
and no one who loves
son or daughter more
than he loves me is
38 worthy of me, and no
one who will not take
up his cross and follow
me is worthy of me.
39 Whoever gains his life
will lose it, and who-
ever loses his life for
my sake will gain it.
40 Whoever welcomes
you welcomes me, and
whoever welcomes me
welcomes him who
41 has sent me. Who-
ever welcomes a
prophet because he
is a prophet will have
the same reward as a
prophet, and whoever
welcomes an upright
man because he is up-
right will have the
same reward as an
42 upright man. And no
one who will give the
humblest of my dis-
ciples even a cup of
cold water because he
is my disciple, I tell
you, can ever fail of
11 his reward." When
Jesus had finished
giving his twelve dis-
ciples these instruc-
tions, he went on
from there to teach
and preach in their
towns.

§43. THE DEATH OF JOHN THE BAPTIST

Matthew 14:1–12

14 At that time, Herod
the governor heard
the reports about Je-
2 sus, and he said to his
attendants, "This
man must be John the
Baptist. He has risen
from the dead, and
that is why wonderful
powers are working
3 through him." For
Herod had seized
John and bound him
and put him in prison,
on account of Herodi-
as, his brother Phil-
4 ip's wife, for John
said to him, "It is not
right for you to be
5 living with her." And
while he wanted him
killed, he was afraid
of the people; for they
considered him a
6 prophet. But when
Herod's birthday
came, Herodias'
daughter danced be-
fore the company.
And Herod was de-
7 lighted with her, and
swore that he would
give her anything she
8 asked for. But she,
at her mother's insti-
gation, said, "Give
me John the Baptist's
head here on a plat-
9 ter!" And the king
was sorry, but be-
cause he had sworn to
do it, and because of
the guests who were
present, he ordered it
10 to be given her. And
he sent and had John

Mark 6:14–29

14 King Herod heard
of him, for his name
was now well known,
and people were say-
ing that John the bap-
tizer had risen from
the dead, and that
that was why he was
endowed with these
extraordinary powers.
15 But others said he
was Elijah, and still
others that he was a
prophet of the old
16 prophetic kind. But
when Herod heard of
him he said, "John,
whom I beheaded,
has risen from the
17 dead." For it was
Herod who had sent
and seized John and
bound him and put
him in prison, on ac-
count of Herodias, his
brother Philip's wife,
because Herod had
18 married her. John
said to Herod, "It is
not right for you to be
living with your
19 brother's wife." He-
rodias felt bitterly
toward him and want-
ed him killed. But she
could not bring it
20 about, for Herod
stood in awe of John,
knowing that he was
an upright and holy
man, and he protected
him. And when he
heard him talk he was
very much disturbed,
and yet he liked to
21 hear him. When a

Luke 9:7–9

7 Herod the governor
heard of all that was
happening, and he
was perplexed because
some people said that
John had risen from
8 the dead, and some
that Elijah had ap-
peared, and others
that one of the an-
cient prophets had
come back to life.
9 But Herod said,
"John I have behead-
ed, but who can this
be about whom I hear
such reports?" And
he endeavored to see
him.

beheaded in the prison. And his head was
11 brought back on a platter and given to the girl, and she took it to her mother.
12 John's disciples came and took his body away, and buried him, and then they went and reported it to Jesus.

holiday came and Herod on his birthday gave a banquet to his courtiers and officers and to the leading
22 men of Galilee, Herodias' own daughter came in and danced for them. And Herod and his guests were delighted, and the king said to the girl, "Ask me for anything you like and I will
23 give it to you." And he made oath to her, "I will give you whatever you ask me for, up to half my king-
24 dom." When she had left the room she said to her mother, "What shall I ask him for?" But she said, "The head of John the bap-
25 tizer." And she hurried back at once to the king and asked him for it, saying, "I want you right away to give me John the Baptist's head on a
26 platter." The king was exceedingly sorry, but on account of his oath and his guests he did not like to break
27 his word to her, and he immediately sent one of his guard with orders to get John's head. And he went off and beheaded him
28 in the prison and brought back his head on a platter and gave it to the girl, and the girl gave it to her
29 mother. When his

disciples heard of it they came and took his body away and put it in a tomb.

§44. ADDITIONAL STORIES OF JESUS' POWER OVER NATURE

Matthew 14:13–36

13 When Jesus heard it, he quietly retired by boat to a secluded place. And the crowds heard of it and followed him on foot from the towns.
14 So when he got out of the boat he found a great crowd gathered, and his heart was touched at the sight of them, and he cured those of them
15 that were sick. And when it was evening, the disciples came up to him and said, "This is a lonely place and the day is over. Send the crowds off to the villages to buy them-
16 selves food." But Jesus said to them, "They do not need to go away. Give them food yourselves."
17 They said to him, "We have nothing here but five loaves
18 and two fish." He said, "Bring them
19 here to me." Then he ordered the crowds to sit down on the grass, and he took the five loaves and the two fish and looked up to heaven and blessed them, and he broke the loaves in pieces

Mark 6:30–56

30 The apostles rejoined Jesus and reported to him all they had done and taught.
31 And he said to them, "Come away by yourselves to some quiet place, and rest a little while." For people were coming and going in large numbers, and they had no time
32 even for meals. So they set off by themselves in their boat for a secluded place.
33 And many people saw them start and knew of it, and hurried around by land from all the neighboring towns, and got ahead
34 of them. So when he got out of the boat, he found a great crowd gathered, and his heart was touched at the sight of them, because they were like sheep that have no shepherd; and he proceeded to teach them
35 a great deal. When it grew late his disciples came up to him and said, "This is a lonely place and it is getting
36 late. Send the people off to the farms and villages around to buy themselves something

Luke 9:10–17

10 Then the apostles came back and told Jesus what they had done. And he took them and quietly retired to a town called
11 Bethsaida. But the crowds learned of it and followed him, and he welcomed them and spoke to them about the Kingdom of God, and he cured those who needed to
12 be cured. When the day began to decline, the Twelve came up and said to him, "Send the crowd away to the villages and farms around to find food and shelter, for we are in a lonely
13 place here." But he said to them, "Give them food yourselves!" And they said, "We have only five loaves and two fish, unless we go ourselves and buy food for all these people."
14 For there were about five thousand men. But he said to his disciples, "Have them sit down in groups of about fifty each."
15 And they did so, and made them all sit
16 down. Then he took

and gave them to the
20 disciples and they all
ate and had enough.
And the pieces left
over that they gath-
ered up filled twelve
21 baskets. There were
about five thousand
men who were fed, be-
sides women and chil-
22 dren. And he immedi-
ately made his dis-
ciples get into the
boat and cross before
him to the other side
while he dismissed the
23 crowds. After he had
dismissed them he
went up the hill by
himself to pray. And
when evening came
on he was there alone,
24 but the boat was by
this time a long way
from shore, struggling
with the waves, for
the wind was against
25 them. Toward morn-
ing he went out to
them, walking on the
26 sea. And the disciples
saw him walking on
the sea, and they were
terrified and said, "It
is a ghost!" And they
screamed with fear.
27 But Jesus immediate-
ly spoke to them and
said, "Take courage!
It is I. Do not be
28 afraid." Peter an-
swered, "If it is you,
Master, order me to
come to you on the
29 water." And he said,
"Come!" And Peter
got out of the boat and
walked on the water
30 and went to Jesus. But
37 to eat." But he an-
swered, "Give them
food yourselves."
They said to him,
"Can we go and buy
forty dollars' worth of
bread and give it to
38 them to eat?" But
he said to them, "How
many loaves have
you? Go and see."
They looked, and told
him, "Five, and two
39 fish." And he directed
them all to sit down
in parties on the fresh
40 grass. And they
threw themselves
down in groups, in
hundreds and in fif-
41 ties. Then he took
the five loaves and the
two fish and looked up
to heaven and blessed
the loaves and broke
them in pieces and
gave them to the dis-
ciples to pass to the
people; and he di-
vided the two fish
42 among them all. And
they all ate and had
43 enough and the pieces
they gathered up filled
twelve baskets, be-
sides the pieces of the
44 fish. There were five
thousand men who
45 ate the loaves. He im-
mediately had his dis-
ciples get into the
boat and cross before
him to the other side
toward Bethsaida,
while he was dismiss-
46 ing the crowd. When
he had taken leave of
the people he went up
the hill to pray.

the five loaves and the
two fish and looked
up to heaven and
blessed them, and he
broke them in pieces
and gave them to the
disciples to pass to
17 the people. And they
all ate and had
enough, and the pieces
left over that were
gathered up filled
twelve baskets.

when he felt the wind he was frightened, and beginning to sink, he cried out, "Master,
31 save me!" Jesus immediately stretched out his hand and caught hold of him, and said to him, "Why did you waver? You have so little
32 faith!" When they got into the boat, the
33 wind went down. And the men in the boat fell down before him and said, "You are certainly God's Son!"
34 And they crossed over to the other side and came to Gennesaret.
35 And the men of the place recognized him, and sent all over that district and brought to him all who were
36 sick, and they begged him to let them touch just the tassel of his cloak, and all who touched it were cured.

47 When evening came on, the boat was in the middle of the sea, and he was alone on shore.
48 And he saw that they were straining at the oars, for the wind was against them, and toward morning he went out to them, walking on the sea, and was going to join
49 them. They saw him walking on the sea, and thought it was a ghost and screamed
50 aloud, for they all saw him and were terrified. But he immediately spoke to them and said, "Take courage, it is I. Do not
51 be afraid." Then he went up to them and got into the boat. And the wind fell. And they were perfectly beside them-
52 selves, for they had not understood about the loaves, but their minds were blinded.
53 They crossed over to the other side and came to Gennesaret and moored the boat.
54 As soon as they came ashore, the people
55 recognized Jesus, and they hurried all over the countryside and began to bring the sick to him on their mats, wherever they
56 heard he was. And whatever village or town or farm he went to, they would lay their sick in the mar-

ket-place and beg him to let them touch just the tassel of his cloak, and all who touched it were cured.

§45. JESUS BREAKS WITH THE EXTERNALS OF THE JEWISH RELIGION

Matthew 15:1–20

15 Then some Pharisees and scribes came to Jesus from Jerusalem, and said to him,
2 "Why do your disciples break the rules handed down by our ancestors? For they eat their bread without first washing their
3 hands." But he answered, "Why do you too break God's command for the sake of what has been handed
4 down to you? For God said, 'Honor your father and mother,' and 'He who abuses his father or mother must be put to death.'
5 But you say, 'Whoever tells his father or mother, "Anything of mine that might have been of use to you is
6 given to God," does not have to provide for his father.' So you have nullified what God has said, for the sake of what has been handed down
7 to you. You hypocrites! Isaiah prophesied finely about you when he said,
8 'This people honor with their lips,

Mark 7:1–23

7 The Pharisees gathered about him with some scribes who had come from Jerusa-
2 lem. They had noticed that some of his disciples ate their food without first giving their hands a ceremonial washing to
3 purify them. For the Pharisees and all the Jews observe the rules handed down from their ancestors, and will not eat until they have washed their hands in a particular
4 way, and they will not eat anything from the market without first purifying it by sprinkling it, and they have a number of other observances which have come down to them, in the way of washing cups, pitchers, and
5 basins. And the Pharisees and the scribes asked him, "Why do your disciples not observe the rules handed down by our ancestors, but eat their food without purifying
6 their hands?" But he said to them, "It was about you hypocrites

Yet their hearts are
far away from
me.
9 But their worship
of me is all in
vain,
For the lessons they
teach are but hu-
man precepts.'"
10 And he called the
people to him and
said to them, "Listen
to this, and grasp it!
11 It is not what goes
into a man's mouth
that pollutes him; it
is what comes out of
his mouth that pol-
12 lutes a man." Then
his disciples came up
to him and said to
him, "Do you know
that the Pharisees
were shocked to hear
13 you say that?" But
he answered, "Any
plant that my heav-
enly Father did not
plant must be uproot-
14 ed! Leave them
alone. They are blind
guides! But if one
blind man leads an-
other, they will both
fall into the ditch!"
15 Peter said to him,
"Explain the figure
16 for us." He said,
"Have even you no
understanding yet?
17 Can you not see that
whatever goes into
the mouth passes into
the stomach and then
18 is disposed of? But
the things that come
out of the mouth
come from the heart,
and they pollute a

that Isaiah prophe-
sied so finely, in the
words,
'This people honor
me with their
lips,
Yet their hearts are
far away from
me.
7 But their worship
of me is all in
vain,
For the lessons they
teach are but hu-
man precepts.'
8 You give up what God
has commanded and
hold fast to what men
have handed down.
9 How skilful you are,"
he said to them, "in
nullifying what God
has commanded in
order to observe what
has been handed down
10 to you. For Moses
said, 'Honor your fa-
ther and your moth-
er,' and again, 'Who-
ever abuses his father
or mother must be put
11 to death.' But you
say, 'If a man says to
his father or mother,
"Anything of mine
that might have been
of use to you is Kor-
ban," ' that is, conse-
12 crated to God, you let
him off from doing
anything more for his
13 father or mother, and
so you nullify what
God has said by what
you have handed
down. You have
many such practices."
14 He called the people
to him again and said

19 man. For out of the heart come wicked designs, murder, adultery, immorality, stealing, false witness,
20 impious speech. It is these things that pollute a man, but not eating with unwashed hands!"

to them, "Listen to me, all of you, and un-
15 derstand this. Nothing that goes into a man from outside can pollute him. It is what comes out of a man that pollutes
17 him." When he had left the crowd and gone home, his disciples asked him what he meant by this fig-
18 ure. And he said to them, "Have not even you any understanding then? Do you not see that nothing that goes into a man from outside can pollute
19 him, since it does not go into his heart but into his stomach and then is disposed of?" So he declared all food
20 clean. He went on to say, "It is what comes out of a man that pol-
21 lutes him. For it is from inside, from men's hearts, that designs of evil come; immorality, stealing,
22 murder, adultery, greed, malice, deceit, indecencies, envy, abusiveness, arro-
23 gance, folly—all these evils come from inside, and they pollute a man."

PART V

THE PERIOD OF PREPARATION FOR THE APPROACHING CRISIS

FROM THE ABANDONMENT OF THE PUBLIC MINISTRY IN GALILEE TO THE DEPARTURE TO ATTEND THE PASSOVER

§46. JESUS IN TYRE AND SIDON

MATTHEW 15:21–28

21 And Jesus left that
place and retired to
the neighborhood of
22 Tyre and Sidon. And
a Canaanite woman of
that district came out
and screamed, "Son
of David, take pity on
me, sir! My daughter
is dreadfully possessed
23 by a demon!" But he
would not answer her
a word. And his dis-
ciples came up and
urged him, saying,
"Send her away, for
she keeps screaming
24 after us." But he an-
swered, "I am sent
only to the lost sheep
of Israel's house."
25 And she came and fell
down before him, and
said, "Help me, sir!"
26 He said, "It is not
right to take the chil-
dren's bread and
throw it to the dogs!"
27 But she said "O yes,
sir! For even dogs eat
the scraps that fall
from their masters'
28 table!" Then Jesus

MARK 7:24–30

24 He left that place
and went to the neigh-
borhood of Tyre and
Sidon. And he went
into a certain house,
and wanted no one to
know of it. And he
could not keep it se-
25 cret, but a woman
whose little daughter
was possessed by a
foul spirit immediate-
ly heard about him
and came and threw
herself at his feet.
26 Now the woman was
a Greek, of Syro-
phoenician birth. And
she begged him to
drive the demon out
27 of her daughter. He
said to her, "Let the
children first eat all
they want, for it is not
right to take the chil-
dren's bread and
throw it to the dogs."
28 But she answered,
"True, sir! and still
the dogs under the
table eat what the
29 children leave!" He
said to her, "If you

answered, "You have great faith! You shall have what you want." And her daughter was cured from that time.

can say that, go home; the demon has left
30 your daughter." And she went home and found the child lying on the bed, and the demon gone.

§47. JESUS EXTENDS HIS MISSION TO GENTILES IN THE DECAPOLIS

MATTHEW 15:29–31

29 Jesus left that place and went along the shore of the Sea of Galilee, and went up on the hillside and sat
30 down there. Then great crowds came to him bringing with them those who were lame, crippled, blind, or dumb, and many others. And they laid them down at his feet,
31 and he cured them, so that the people were astonished to see the dumb speak, the lame walk, and the blind see. And they praised the God of Israel.

MARK 7:31–37

31 He left the neighborhood of Tyre again and went by way of Sidon to the Sea of Galilee, crossing the district of the Ten
32 Towns. And they brought to him a man who was deaf and hardly able to speak, and they begged him to lay his hand on
33 him. He took him off by himself away from the crowd, and put his fingers in the man's ears, and touched his tongue with saliva.
34 And he looked up to heaven and sighed, and said to him, "Ephphatha!"—which means "Open."
35 And his ears were opened and his tongue was released and he
36 talked plainly. And Jesus forbade them to tell anyone about it, but the more he forbade them the more they spread the news
37 far and wide. And people were utterly amazed, and said, "How well he has done everything! He

even makes the deaf hear and the dumb speak!"

§48. THE FEEDING OF THE FOUR THOUSAND

Matthew 15:32–39

32 Then Jesus called his disciples to him and said to them, "I pity these people for they have been staying with me three days now and they have nothing left to eat, and I do not mean to send them away hungry, for they may give out on the
33 way." The disciples said to him, "Where can we get bread enough in this solitude to feed such a
34 crowd?" Jesus said to them, "How many loaves have you?" They said, "Seven, and a few small fish."
35 Then he ordered the people to take their places on the ground,
36 and he took the seven loaves and the fish and gave thanks and he broke them in pieces and gave them to his disciples, and the disciples gave them to the people.
37 And they all ate and satisfied their hunger. And the pieces that they left that were picked up filled seven
38 baskets. There were four thousand men who were fed, besides

Mark 8:1–10

8 In those days when a great crowd had gathered again and they had nothing to eat, he called his disciples to him and said
2 to them, "I pity these people, for they have been staying with me three days now, and they have nothing left
3 to eat. And if I send them home hungry they will give out on the way, for some of them come from a dis-
4 tance." His disciples replied, "Where can anyone get bread enough, here in this solitude, to satisfy these people's hun-
5 ger?" "How many loaves have you?" he asked. "Seven," they
6 said. Then he ordered the people to take their places on the ground. And he took the seven loaves and gave thanks and broke them in pieces and gave them to his disciples to pass, and they passed them to
7 the people. They had a few small fish, and he blessed them and told the disciples to pass them also to the
8 people. And they ate

women and children.
39 And he dismissed the people and got into the boat and went to the district of Magadan.

and satisfied their hunger. And the pieces that they left, that were picked up, filled seven baskets.
9 There were about four thousand of the people. And he dis-
10 missed them. Then he immediately got into the boat with his disciples and went to the district of Dalmanutha.

§49. THE FINAL EVIDENCE OF THE TRUTH OF JESUS' TEACHING

Matthew 16:1–12

16 The Pharisees and Sadducees came up and to test him asked him to show them a
4 sign from heaven. He answered, "It is a wicked and faithless age that insists on a sign, and no sign will be given it but the sign of Jonah." And he left them and went
5 away. When the disciples went across the lake, they forgot to
6 take any bread. And Jesus said to them, 'Look out, and be on your guard against the yeast of the Pharisees and Sadducees!"
7 But they were discussing something with one another, and saying, "We have not brought any bread!"
8 Jesus noticed it and said, "Why are you discussing with one another your being

Mark 8:11–21

11 The Pharisees came out and began a discussion with him, testing him by asking him to show them a sign
12 from heaven. And he sighed deeply and said, "Why do the men of this day ask for a sign? I tell you, no sign will be given
13 them." And he left them and got into the boat again and crossed to the other side.
14 Now they had forgotten to bring any bread, and they had only one loaf with them in the boat.
15 And he warned them, saying, "Look out! Be on your guard against the yeast of the Pharisees and the yeast of Herod!"
16 They were discussing with one another their being without bread.
17 And he noticed it and

without bread? You have so little faith!
9 Do you not understand yet? Do you not remember the five loaves for the five thousand, and how many baskets full you
10 gathered up? Nor the seven loaves for the four thousand, and how many baskets full you gathered up?
11 Why do you not see that I was not talking to you about bread? But be on your guard against the yeast of the Pharisees and
12 Sadducees!" Then they understood that he was warning them not against yeast but against the teaching of the Pharisees and Sadducees.

said to them, "Why do you discuss your being without bread? Do you not yet see nor understand? Are your
18 minds so dull? When you have eyes can you not see, and when you have ears can you not hear? Do you not re-
19 member how many baskets of pieces you picked up when I broke the five loaves in pieces for those five thousand men?" They said to him,
20 "Twelve." "When I broke the seven loaves in pieces for the four thousand, how many baskets of pieces did you pick up?" They said to him, "Seven."
21 He said to them, "Do you not understand yet?"

§50. THE HEALING OF THE BLIND MAN

MARK 8:22–26

22 And they came to Bethsaida. And people brought a blind man to him and begged him to touch
23 him. He took him by the hand and led him outside the village, and spitting in his eyes he laid his hands on him and asked him, "Do you see
24 anything?" He looked up and said, "I can see the people, for they look to me like trees, only they are
25 moving about." Then

he laid his hands on his eyes again, and he looked steadily and was cured, and saw everything plainly.
26 And he sent him home and said to him, "Do not even go into the village."

§51. THE DISCIPLES AVOW THEIR CONVICTION THAT JESUS IS THE CHRIST

Matthew 16:13–20

13 When Jesus reached the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?"
14 They said, "Some say John the Baptist, others Elijah, and still others Jeremiah or one of the proph-
15 ets." He said to them, "But who do you say
16 that I am?" Simon Peter answered, "You are the Christ, the Son of the living
17 God!" Jesus answered, "Blessed are you, Simon, son of Jonah, for human nature has not disclosed this to you, but my Father in heaven!
18 But I tell you, your name is Peter, a rock, and on this rock I will build my church, and the powers of death shall not subdue it.
19 I will give you the keys of the Kingdom of Heaven, and whatever you forbid on earth will be held in

Mark 8:27–30

27 Then Jesus and his disciples went away to the villages around Caesarea Philippi. On the way he questioned his disciples and said to them, "Who do people say that I am?"
28 They said to him, "John the Baptist; others say Elijah, and others that you are one of the prophets."
29 And he asked them, "But who do you say that I am?" Peter answered and said to him, "You are the
30 Christ." And he warned them not to say this about him to anyone.

Luke 9:18–20

18 Once when he was praying by himself, with only the disciples near him, he asked them, "Who do the people say that I
19 am?" They answered, "John the Baptist, though others say Elijah, and others that one of the old prophets has come back to
20 life." And he said to them, "But who do you say that I am?" Peter answered, "The Christ of God!"

heaven to be forbidden, and whatever you permit on earth will be held in heaven to be permitted."
20 Then he warned the disciples not to tell anyone that he was the Christ.

§52. JESUS FORETELLS THE FATE AWAITING HIM

Matthew 16:21–28

21 It was then that Jesus Christ for the first time explained to his disciples that he had to go to Jerusalem and endure great suffering there at the hands of the elders, high priests, and scribes, and be killed, and be raised to life on the third
22 day. And Peter took him aside and began to reprove him for it, saying, "God bless you, Master! that can never happen to you!"
23 But he turned and said to Peter, "Get out of my sight, you Satan! You hinder me, for you do not side with God, but
24 with men!" Then Jesus said to his disciples, "If anyone wants to go with me, he must disregard himself and take his cross and follow me.
25 For whoever wants to preserve his own life will lose it, and whoever loses his life for
26 me will find it. For

Mark 8:31—9:1

31 Then he explained to them for the first time that the Son of Man must go through much suffering, and be refused by the elders and the high priests and the scribes, and be killed, and rise again three
32 days after. He told them this plainly. And Peter took him aside, and began to reprove him for it.
33 But turning and seeing his disciples he reproved Peter, and said, "Get out of my sight, you Satan! for you do not side with God, but with men."
34 And he called the people and his disciples to him and said to them, "If anyone wants to go with me, he must disregard himself, and take his cross and follow me.
35 For whoever wants to preserve his own life will lose it, and whoever loses his life for me and for the good news will preserve it.

Luke 9:21–27

21 But he warned them particularly not to tell this to anyone,
22 and said, "The Son of Man must endure great suffering and be refused by the elders, the high priests, and the scribes, and be killed, and be raised to life on
23 the third day." And he said to everyone, "If anyone wants to go with me, he must disregard himself, and take his cross day after day and follow
24 me. For whoever wants to preserve his life will lose it, and whoever loses his life for me will preserve
25 it. What good does it do a man to gain the whole world and lose or forfeit himself?
26 For if anyone is ashamed of me and my teaching the Son of Man will be ashamed of him, when he comes with all the glory of his Father and of the holy angels.
27 I tell you, some of you

what good will it do a man if he gains the whole world but parts with his life? What can a man give to buy
27 back his life? For the Son of Man is going to come with his angels in his Father's glory, and then he will repay everyone for what
28 he has done. I tell you, some of you who stand here will certainly live to see the Son of Man come to reign!"

36 For what good does it do a man to gain the whole world and yet part with his life?
37 For what can a man give to buy back his
38 life? For if anyone is ashamed of me and my teaching in this unfaithful and sinful age, then the Son of Man will be ashamed of him, when he comes back in his Father's glory, with the holy
9 angels." And he said to them, "I tell you, some of you who stand here will certainly live to see the reign of God come in its might."

who stand here will certainly live to see the Kingdom of God!"

§53. THE GLORY AND THE TRAGEDY OF THE CHRIST: THE TRANSFIGURATION

Matthew 17:1–13

17 Six days after this, Jesus took Peter and James and his brother John, and led them up on a high mountain,
2 by themselves. And his appearance underwent a change in their presence and his face shone like the sun, and his clothes became as white as
3 light. And Moses and Elijah appeared to them, talking with
4 him. And Peter spoke, and said to Jesus, "Master, how good it is that we are here! If you wish, I will make three huts here, one for you, and

Mark 9:2–13

2 Six days after this Jesus took Peter, James, and John with him, and led them up on a high mountain, off by themselves. And his appearance underwent a change in
3 their presence, and his clothes shone whiter than any earthly bleaching could make
4 them. And Elijah appeared to them, accompanied by Moses, and they talked with
5 Jesus. Then Peter spoke, and said to Jesus, "Master, how good it is that we are here! Let us put up three huts,

Luke 9:28–36

28 It was about eight days after Jesus said this that he took Peter, John, and James, and went up on the mountain to pray.
29 And as he was praying, the look of his face changed and his clothes turned daz-
30 zling white. And two men were talking with him. They were
31 Moses and Elijah, and they appeared in glory and spoke of his departure which he was to go through with at
32 Jerusalem. Peter and his companions had been overcome by sleep, but waking up

one for Moses, and
5 one for Elijah." As he
spoke a bright cloud
overshadowed them
and a voice from the
cloud said, "This is
my Son, my Beloved.
He is my Chosen. Lis-
6 ten to him!" When
the disciples heard it,
they were dreadfully
frightened and fell up-
7 on their faces. And
Jesus came and
touched them, and
said, "Get up and do
8 not be afraid." When
they looked up they
saw no one but Jesus
9 himself. And as they
were going down the
mountain Jesus cau-
tioned them, saying,
"Do not tell anyone
of the vision you have
seen until the Son of
Man is raised from the
10 dead." The disciples
asked him, "Then
why do the scribes say
that Elijah has to
11 come first?" He an-
swered, "Elijah does
come and is to reform
12 everything, but I tell
you, Elijah has come
already, and they
would not recognize
him, but treated him
just as they pleased.
It is in just that way
that the Son of Man is
going to be treated by
13 them!" Then the dis-
ciples understood that
he was speaking to
them of John the Bap-
tist.

one for you and one
for Moses and one for
8 Elijah." For he did
not know what to say,
they were so fright-
9 ened. And a cloud
came and overshad-
owed them, and from
the cloud came a
voice, "This is my
Son, my Beloved. Lis-
8 ten to him." And sud-
denly, on looking
around, they saw that
there was now no one
with them but Jesus
9 alone. As they were
going down the moun-
tain, he cautioned
them to let no one
know what they had
seen, until the Son of
Man should rise from
10 the dead. And they
did not forget what
he said, but discussed
with one another what
he meant by the rising
11 from the dead. And
they asked him,
"Why do the scribes
say that Elijah has
12 to come first?" He
said to them, "Elijah
does come first, and
reforms everything,
and does not the
Scripture say of the
Son of Man that he
will suffer much and
13 be refused? Why, I
tell you, not only has
Elijah come, but peo-
ple have treated him
just as they pleased,
as the Scripture says
about him."

they saw his glorious
appearance and the
two men standing by
33 him. Just as they
were parting from
him, Peter said to
Jesus, "Master, how
good it is that we are
here! Let us put up
three huts, one for
you and one for Moses
and one for Elijah!"
For he did not know
what he was saying.
34 But as he said it, a
cloud came and over-
shadowed them, and
they were frightened
as they passed under
35 the cloud. And from
the cloud came a voice
that said, "This is my
Son, my Chosen!
Listen to him!"
36 At the sound of the
voice, they saw that
Jesus was alone. And
they kept silence, and
said nothing about it
to anyone at that
time.

§54. THE SUPERIORITY OF THE MESSIAH OVER HIS DISCIPLES

Matthew 17:14–21

14 When they came to
the people again, a
man came up to him
and fell on his knees,
15 saying, "Master, take
pity on my son, for he
has epilepsy and is
very wretched; he
often falls into the
fire or into the water.
16 And I brought him
to your disciples and
they have not been
able to cure him."
17 Jesus answered, "O
you unbelieving, ob-
stinate people! How
long must I be with
you? How long must
I put up with you?
Bring him here to
18 me!" And Jesus re-
proved the demon and
it came out of him,
and from that mo-
ment the boy was
19 cured. Afterward,
when he was alone,
the disciples went to
Jesus and said to him,
"Why could we not
20 drive it out?" He
said to them, "Be-
cause you have so little
faith. For I tell you,
if you have faith the
size of a grain of mus-
tard, you can say to
this mountain 'Move
from here over to
there!' and it will
move, and nothing
will be impossible for
you."

Mark 9:14–29

14 When they came to
the disciples, they saw
a great crowd around
them, and some scribes
arguing with them.
15 And all the people
were amazed when
they saw him, and
they ran up to him
16 and greeted him. And
he asked them, "What
are you discussing
17 with them?" One of
the crowd answered,
"Master, I brought
my son to you, for he
is possessed by a dumb
18 spirit, and wherever it
seizes him it con-
vulses him, and he
foams at the mouth
and grinds his teeth;
and he is wasting
away. I told your dis-
ciples to drive it out,
and they could not do
19 it." He answered
them and said, "O
you unbelieving peo-
ple, how long must I
be with you? How
long must I put up
with you? Bring him
20 here to me!" And
they brought the boy
to him. As soon as the
spirit saw him, it con-
vulsed the boy, and he
fell down on the
ground and rolled
about, foaming at the
21 mouth. Jesus asked
the boy's father,
"How long has he
been like this?" And
he said, "From his

Luke 9:37–43*a*

37 The next day, when
they had come down
from the mountain, it
happened that a great
38 crowd met him. And
a man in the crowd
shouted, "Master, I
beg you to look at my
son, for he is my only
39 child, and all at once a
spirit seizes him, and
he suddenly cries out,
and it convulses him
until he foams at the
mouth, and it leaves
him, after a struggle,
40 badly bruised. And I
begged your disciples
to drive it out, and
41 they could not." Je-
sus answered, "O you
unbelieving, obstinate
people! How long
must I be with you
and put up with you?
Bring your son here!"
42 Even while the boy
was coming, the de-
mon threw him down
and convulsed him,
but Jesus reproved
the foul spirit and
cured the boy and
gave him back to his
43*a* father. And they were
all amazed at the pow-
er of God.

childhood, and many a time it has thrown him into the fire or into the water, to put an end to him. But if there is anything you can do, take pity on us and help us!" Jesus said to him, " 'If there is anything I can do!' Everything is possible for one who has faith!" The boy's father immediately cried out, "I have faith! Help my want of faith!" Then Jesus, seeing that a crowd was rapidly gathering, reproved the foul spirit and said to it, "You deaf and dumb spirit, get out of him, I charge you, and never enter him again!" And it gave a cry and convulsed him terribly, and went out of him. And the boy was like a corpse, so that most of them said that he was dead. But Jesus grasped his hand and made him rise, and he stood up. When he had gone home, and his disciples were alone with him, they asked him, "Why could not we drive it out?" He said to them, "This kind of thing can only be driven out by prayer."

§55. THE DISCIPLES ARE UNWILLING TO BELIEVE IN THE DEATH OF THE MESSIAH

Matthew 17:22–23

22 As they were going
about in Galilee, Jesus
said to them, "The
Son of Man is going to
be handed over to
23 men, and they will kill
him, but on the third
day he will be raised
to life again." And
they were greatly dis-
tressed.

Mark 9:30–32

30 And they left that
place and made their
way through Galilee,
and he did not wish
31 anyone to know it; for
he was teaching his
disciples, saying to
them, "The Son of
Man is to be handed
over to men, and they
will kill him, and three
days after he is killed
he will rise again."
32 But they did not un-
derstand what he
meant, and they were
afraid to ask him
about it.

Luke 9:43*b*–45

43b While everybody
was full of wonder at
all that he was doing,
he said to his disci-
44 ples, "You must store
up these teachings in
your minds for the
Son of Man is going to
be handed over to
45 men." But they did
not understand what
he meant, indeed it
was concealed from
them, in order that
they might not com-
prehend it, and they
were afraid to ask
him what he meant.

§56. REGARD FOR THE FEELINGS OF OTHERS

Matthew 17:24–27

24 When they reached
Capernaum, the col-
lectors of the temple-
tax came and said to
Peter, "Does not your
Master pay the tem-
25 ple-tax?" He said,
"Yes." But when he
went home, Jesus
spoke of it first and
said, "What do you
think, Simon? From
whom do earthly
kings collect duties
and taxes? From their
own people, or from
26 aliens?" He said,
"From aliens." Jesus
said to him, "Then
their own people are
27 exempt. But rather
than give offense to
them, go down to the

sea and throw in a hook. Take the first fish that comes up, open its mouth and you will find in it a dollar. Take that and pay the tax for us both."

§57. SIMPLICITY, TOLERANCE, AND A FORGIVING SPIRIT

Matthew 18:1–35

18 Just at that time the disciples came up and asked Jesus, "Who is really greatest in the Kingdom of
2 Heaven?" He called a child to him and had him stand among
3 them, and he said, "I tell you, unless you change and become like children, you will never get into the Kingdom of Heaven
4 at all. Anyone, therefore, who is as unassuming as this child is the greatest in the Kingdom of Heaven,
5 and anyone who welcomes one child like this on my account
6 welcomes me. But whoever hinders one of these children who believe in me might better have a great millstone hung around his neck and be sunk in
7 the open sea. Alas for the world for such hindrances! They have to come, but alas for the man who
8 causes them! But if your own hand or

Mark 9:33–50

33 And they reached Capernaum. When he reached home, he asked them, "What was it that you were discussing on the
34 way?" But they made no answer, for on the way they had been discussing with one another which of them
35 was the greatest. And he sat down and called the Twelve in, and said to them, "If anyone wishes to be first, he must be the last of all and the servant of
36 all." And he took a child and made him stand among them, and he put his arms around him, and said
37 to them, "Whoever welcomes one child like this on my account is welcoming me, and whoever welcomes me, welcomes not me but him who
38 has sent me." John said to him, "Master, we saw a man driving out demons with your name, and we told him not to do so, for

Luke 9:46–50

46 A discussion arose among them as to which would be the
47 greatest. But Jesus knew the question that was in their minds and he took a child and made him
48 stand by his side, and said to them, "Whoever welcomes this child on my account is welcoming me, and whoever welcomes me, welcomes him who has sent me. For it is the lowliest among you all who is really
49 great." John answered, "Master, we saw a man driving out demons with your name, and we told him not to do so, for he does not go with
50 us." Jesus said to him, "Do not try to stop him, for the man who is not against you is for you."

your own foot makes
you fall, cut it off and
throw it away. You
might better enter up-
on life maimed or crip-
pled than keep both
hands and feet but be
thrown into the ever-
9 lasting fire. And if
your own eye makes
you fall, dig it out and
throw it away. You
might better enter up-
on life with only one
eye than be thrown
with both eyes into
10 the fiery pit. Beware
of feeling scornful of
one single little child,
for I tell you that in
heaven their angels
have continual access
to my Father in heav-
12 en. What do you
think? If a man has a
hundred sheep and
one of them strays
away, will he not leave
the ninety-nine on the
hills, and go in search
of the one that is
13 astray? And if he
happens to find it, I
tell you he rejoices
more over it than he
does over the ninety-
nine that did not
14 stray. In just that
way, it is the will of
my Father in heaven
that not a single one
of these children be
15 lost. But if your
brother wrongs you,
go to him and show
him his fault while
you are alone with
him. If he listens to
you, you have won
he was not one of our
39 followers." But Jesus
said, "Do not tell him
not to do so, for there
is no one who will use
my name to do a
mighty act, and be able
soon after to abuse me.
40 For the man who is
not against us is for
41 us. For whoever gives
you a cup of water to
drink, on the ground
that you belong to
Christ, I tell you, will
certainly not fail to be
42 repaid. And whoever
causes one of these
humble believers to
fall might better have
a great millstone hung
around his neck and
be thrown into the
43 sea. If your hand
makes you fall, cut it
off. You might better
44 enter upon life
maimed, than go with
both your hands to the
pit, into the fire that
cannot be put out.
45 And if your foot makes
you fall, cut it off. You
might better enter in-
to life crippled, than
be thrown with both
your feet into the pit.
47 And if your eye makes
you fall, tear it out.
You might better get
into the Kingdom of
God with only one eye
than be thrown with
both your eyes into
48 the pit, where the
worm that feeds upon
them never dies and
the fire is never put
49 out. Everyone must

back your brother.
16 But if he will not listen, take one or two others with you, so that everything may be supported by the testimony of two or
17 three witnesses. If he refuses to listen to them, tell the congregation. And if he refuses to listen to it, treat him as a heathen or a tax-collector.
18 I tell you, whatever you forbid on earth will be held in heaven to be forbidden, and whatever you permit on earth will be held in heaven to be
19 permitted. Again, I tell you, if even two of you here on earth agree about what they shall pray for, it will be given them by my Father in heaven.
20 For wherever two or three are gathered as my followers, I am there among them."
21 Then Peter came to him and said, "Master, how many times am I to forgive my brother when he wrongs me? Seven times over?"
22 Jesus said to him, "Not seven times over, I tell you, but seventy-seven times
23 over! For this reason the Kingdom of Heaven may be compared to a king, who resolved to settle accounts with his slaves.
24 And when he set

be seasoned with fire.
50 Salt is a good thing, but if salt loses its strength, what will you use to season it? You must have salt within you, and live in peace with one another."

about doing so, a man was brought in who owed him ten million
25 dollars. And as he could not pay, his master ordered him to be sold, with his wife and children and all he had, in payment of
26 the debt. So the slave threw himself down before him and implored him, 'Give me time, and I will
27 pay you all of it.' And his master's heart was touched, and he let the slave go and can-
28 celed the debt. But when the slave went out he met a fellow-slave of his who owed him twenty dollars, and he caught him by the throat and began to choke him, saying, 'Pay me what you
29 owe!' So his fellow-slave threw himself down before him, and begged him, 'Give me time, and I will pay
30 you.' But he refused and went and had him put in prison until he should pay the
31 debt. When his fellow-slaves saw what had happened, they were greatly distressed, and they went to their master and reported the whole mat-
32 ter to him. Then his master called him in and said to him, 'You wicked slave! I canceled all that debt of yours when you en-

33 treated me. Ought
you not to have taken
pity on your fellow-
slave, as I did on you?'
34 So his master in his
anger handed him
over to the jailers, un-
til he should pay all
35 he owed him. That is
what my heavenly
Father will do to you,
if you do not each for-
give your brothers
from your hearts!"

PART VI

THE LAST PERIOD OF PUBLIC TEACHING

FROM THE FINAL DEPARTURE FROM GALILEE UNTIL THE ARRIVAL IN JERUSALEM AT THE PASSOVER

§58. THE DEPARTURE FROM GALILEE

MATTHEW 19:1–2; 8:18–22

19 When Jesus had finished this discourse,
he left Galilee and
went to the part of
Judea that is on the
other side of the Jor-
2 dan. Great crowds
followed him about
and he cured them
there.
8 Then Jesus, seeing
18 a crowd about him,
gave orders to cross
to the other side.
19 And a scribe came up
and said to him,
"Master, I will follow
you wherever you are
20 going!" And Jesus
said to him, "Foxes
have holes and wild
birds have nests, but
the Son of Man has
nowhere to lay his
21 head!" And another
of his disciples said to
him, "Let me first go,
sir, and bury my fa-
22 ther." But Jesus said
to him, "Follow me,
and leave the dead to
bury their own dead!"

MARK 10:1

10 And he left that
place and went into
the district of Judea
and crossed the Jor-
dan, and crowds of
people again gathered
about him, and again
he taught them as he
was accustomed to do.

LUKE 9:51–62

51 As the time ap-
proached when he was
to be taken up to
heaven, he set his face
toward Jerusalem,
52 and sent messengers
before him. They
started out and went
into a Samaritan vil-
lage, to make prepara-
53 tions for him. And
the people there would
not receive him, be-
cause he was going to
54 Jerusalem. When the
disciples, James and
John, saw this, they
said, "Master, will
you have us order fire
to come down from
heaven and consume
55 them?" But he turned
and reproved them.
56 And they went on to
57 another village. As
they were going along
the road, a man said
to him, "I will follow
you wherever you go."
58 Jesus said to him,
"Foxes have holes,
and wild birds have
nests, but the Son of
Man has nowhere to
59 lay his head!" He
said to another, "Fol-

low me." But he said, "Let me first go and
60 bury my father." Jesus said to him, "Leave the dead to bury their own dead; you must go and spread the news of the Kingdom of God!"
61 Yet another man said to him, "Master, I am going to follow you, but let me first say goodbye to my people
62 at home." Jesus said to him, "No one who puts his hand to the plough, and then looks back, is fitted for the Kingdom of God."

§59. THE MISSION OF THE SEVENTY

MATTHEW 11:20–30

20 Then he began to reproach the towns in which his numerous wonders had been done, because they did not repent.
21 "Alas for you, Chorazin! Alas for you, Bethsaida! For if the wonders that have been done in you had been done in Tyre and Sidon, they would have repented in sackcloth and ashes long
22 ago! But I tell you, Tyre and Sidon will fare better on the Day of Judgment than you
23 will! And you, Capernaum! Are you to be exalted to the skies? You will go down among the dead! For if the wonders that

LUKE 10:1–24

10 After this the Master appointed seventy-two others, and sent them on before him, two by two, to every town or place to which he intended to
2 come. And he said to them, "The harvest is abundant enough, but the reapers are few. So pray to the owner of the harvest to send reapers to gather it.
3 Now go. Here I send you out like lambs
4 among wolves. Carry no purse nor wallet nor shoes, and do not stop to exchange civilities with anyone
5 on the way. Whenever you go to stay at a house, first say, 'Peace to this house-

have been done in you had been done in Sodom, it would have stood until today.
24 But I tell you that the land of Sodom will fare better on the Day of Judgment than you
25 will!" At that same time Jesus said, "I thank you, Father, Lord of heaven and earth, for hiding all this from the learned and intelligent and revealing it to children.
26 Yes, I thank you, Father, for choosing to
27 have it so. Everything has been handed over to me by my Father, and no one understands the Son but the Father, nor does anyone understand the Father but the Son and anyone to whom the Son chooses
28 to reveal him. Come to me, all of you who toil and are burdened, and I will let you rest.
29 Let my yoke be put upon you, and learn from me, for I am gentle and humble-minded, and your hearts will find rest,
30 for the yoke I offer you is a kindly one, and the load I ask you to bear is light."

6 hold!' If there is anyone there who loves peace, your blessing will rest upon him, but if there is not, it will come back to you.
7 Stay at the same house, eating and drinking what they offer you, for the workman deserves his pay. Do not change from one house to an-
8 other. Whenever you come to a town and they welcome you, eat what is offered you,
9 and cure the sick there, and say to them, 'The Kingdom of God is close upon
10 you!' But whenever you come to a town and they do not welcome you, go out into the open streets and
11 say, 'The very dust of your town that sticks to our feet we wipe off in protest. But understand this: the Kingdom of God is at
12 hand!' I tell you, on that Day Sodom will fare better than that
13 town! Alas for you, Chorazin! Alas for you, Bethsaida! For if the wonders that have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes!
14 But Tyre and Sidon will fare better than you at the Judgment!
15 And you, Caperna-

um! Are you to be exalted to the skies? You will go down among the dead!
16 Whoever listens to you listens to me, and whoever disregards you disregards me, and whoever disregards me disregards him who sent me."
17 The seventy-two came back delighted, and said, "Master, when we use your name the very demons submit
18 to us!" He said to them, "I saw Satan fall from heaven like a flash of lightning!
19 Here I have given you the power to tread on snakes and scorpions, and to trample on all the power of the enemy. Nothing will
20 hurt you at all. But do not be glad that the spirits submit to you, but be glad that your names are en-
21 rolled in heaven." At that moment he was inspired with joy, and said, "I thank you, Father, Lord of heaven and earth, for hiding all this from the learned and intelligent, and revealing it to children! Yes, I thank you, Father, for choosing to have it so!
22 Everything has been handed over to me by my Father, and no one knows who the Son is but the Father, nor who the Father is

but the Son, and anyone to whom the Son chooses to reveal
23 him." And he turned to his disciples when they were alone, and said, "Blessed are the eyes that see what you
24 see! For I tell you, many prophets and kings have wished to see what you see, and could not see it, and to hear what you hear, and could not hear it!"

§60. GAINING ETERNAL LIFE THROUGH LOVE

LUKE 10:25–37

25 Then an expert in the Law got up to test him and said, "Master, what must I do to make sure of eternal
26 life?" Jesus said to him, "What does the Law say? How does it
27 read?" He answered, " 'You must love the Lord your God, with your whole heart, your whole soul, your whole strength, and your whole mind,' and 'your neighbor as you
28 do yourself.' " Jesus said to him, "You are right. Do that, and
29 you will live." But he, wishing to justify his question, said, "And who is my neighbor?"
30 Jesus replied, "A man was on his way down from Jerusalem to Jericho, when he fell into the hands of robbers, and they stripped

him and beat him and went off leaving him
31 half dead. Now a priest happened to be going that way, and when he saw him, he went by on the other
32 side of the road. And a Levite also came to the place, and when he saw him, he went by
33 on the other side. But a Samaritan who was traveling that way came upon him, and when he saw him he
34 pitied him, and he went up to him and dressed his wounds with oil and wine and bound them up. And he put him on his own mule and brought him to an inn and took
35 care of him. The next day he took out a dollar and gave it to the innkeeper and said, 'Take care of him, and whatever more you spend I will refund to you on my way back.'
36 Which of these three do you think proved himself a neighbor to the man who fell into the robbers' hands?"
37 He said, "The man who took pity on him." Jesus said to him, "Go and do so yourself!"

§61. JESUS AS A GUEST

LUKE 10:38–42

38 As they continued
their journey, he came
to a certain village,
and a woman named
Martha welcomed him
39 to her house. She had
a sister named Mary,
who seated herself at
the Master's feet, and
listened to what he
40 was saying. But Mar-
tha was worried with
all she had to do for
them, and she came
up and said, "Master,
does it make no differ-
ence to you that my
sister has left me to do
all the work alone?
Tell her to help me."
41 The Master answered,
"Martha, Martha,
you are worried and
anxious about many
42 things, but our wants
are few, indeed there
is only one thing we
need. For Mary has
chosen the right thing,
and it must not be
taken away from her."

§62. THE REASONABLENESS OF PRAYER

LUKE 11:1–13

11 Once as he was
praying in a certain
place, when he
stopped, one of his
disciples said to him,
"Master, teach us to
pray, as John taught
2 his disciples." He said
to them, "When you
pray, say, 'Father,
your name be revered!

Your kingdom come!
3 Give us each day our
4 bread for the day, and
forgive us our sins,
for we ourselves for-
give anyone who
wrongs us; and do not
subject us to tempta-
5 tion.'" And he said
to them, "Suppose
one of you has a friend,
and goes to him in the
middle of the night,
and says to him,
'Friend, lend me three
6 loaves, for a friend of
mine has just come to
my house after a jour-
ney, and I have noth-
ing for him to eat,'
7 and he answers from
inside, 'Do not bother
me; the door is now
fastened, and my
children and I have
gone to bed; I cannot
8 get up and give you
any.' I tell you,
even if he will not
get up and give him
some because he is his
friend, yet because of
his persistence he will
rouse himself and give
9 him all he needs. So I
tell you, ask, and
what you ask will be
given you. Search,
and you will find what
you search for. Knock,
and the door will open
10 to you. For it is al-
ways the one who
asks who receives, and
the one who searches
who finds, and the
one who knocks to
whom the door opens.
11 Which of you fathers,

if his son asks him for
a fish will give him a
12 snake instead? Or if
he asks for an egg,
will give him a scorpi-
13 on? So if you, bad as
you are, know enough
to give your children
what is good, how
much more surely will
your Father in heaven
give the holy Spirit to
those who ask him
for it!"

§63. HOW RESPECTABILITY MAY BECOME HYPOCRISY

LUKE 11:37–54

37 When he said this, a
Pharisee asked him to
lunch with him, and
he went to his house
and took his place at
38 table. The Pharisee
noticed that he did
not wash before the
meal, and he was sur-
39 prised. But the Mas-
ter said to him, "You
Pharisees clean the
outside of cups and
dishes, but inside you
are full of greed and
40 wickedness. You
fools! Did not the
Creator of the outside
make the inside too?
41 But give your inmost
life as charity, and
you will immediately
find everything clean.
42 But alas for you Phar-
isees! For you pay
tithes on mint, rue,
and every tiny herb,
and disregard justice
and the love of God.
But you should have
observed these, with-

out neglecting the
43 others. Alas for you
Pharisees! For you
love to have the front
seat in the synagogues
and to be saluted with
respect in public
44 places. Alas for you!
For you are like un-
marked graves which
men tread upon with-
45 out knowing it." At
this, one of the ex-
perts in the Law said
to him, "Master, when
you say that, you
46 affront us too." But
he said, "Yes, alas for
you experts in the
Law too! For you
load men with bur-
dens they can hardly
carry, and you will
not touch them your-
selves with a single
47 finger. Alas for you!
For you build monu-
ments for the proph-
ets, whom your fore-
48 fathers killed. So you
testify to what your
fathers did and ap-
prove it, for they
killed them and you
build their monu-
49 ments. This is why
the Wisdom of God
said, 'I will send
prophets and apostles
to them, and some of
them they will kill
and some they will
50 persecute'—so that
this age may be
charged with the
blood of all the proph-
ets that has been shed
since the creation of
51 the world, from the

blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you! This age will be charged with it all!
52 Alas for you experts in the Law! For you have taken the key to the door of knowledge, but you have not entered it yourselves, and you have kept out those who tried to
53 enter." After he left the house, the scribes and the Pharisees began to watch him closely and to try to draw him out on
54 many subjects, plotting to entrap him in something he might say.

§64. THE HIGHER LOYALTIES OF RELIGION

LUKE, CHAPTER 12

12 Meanwhile as the people gathered in thousands, until they actually trod on one another, he proceeded to say to his disciples first of all, "Beware of the yeast of the Pharisees, that is, hypoc-
2 risy. There is nothing covered up that is not going to be uncovered, nor secret that is not going to be known.
3 For what you say in the darkness will be heard in the light, and what you whisper in someone's ear, behind closed doors, will be

proclaimed from the
4 housetops. I tell you,
who are my friends,
have no fear of those
who kill the body, and
after that can do no
5 more. I will show you
whom to fear: fear
him who, after killing
you, has power to hurl
you into the pit. Yes,
fear him, I tell you.
6 Do not sparrows sell
five for two cents?
And yet not one of
them is forgotten in
7 God's sight. But the
very hairs on your
heads are all counted!
You must not be
afraid; you are worth
more than a great
8 many sparrows! I tell
you, everyone who
will acknowledge me
before men, the Son of
Man will acknowledge
before the angels of
9 God, but anyone who
disowns me before
men will be disowned
before the angels of
10 God. And anyone
who speaks against
the Son of Man will
be forgiven for it, but
no one who reviles the
holy Spirit will be for-
11 given. When they
bring you before the
synagogues or the
magistrates or the
authorities, you must
have no anxiety about
how to defend your-
selves or what you
12 say, for at the very
moment the holy
Spirit will teach

you what you ought
13 to say." Someone in
the crowd said to him,
"Master, tell my
brother to give me my
share of our inherit-
14 ance." But he said to
him, "Who made me
a judge or arbitrator
15 of your affairs?" And
he said to them,
"Take care! You
must be on your guard
against any form of
greed, for a man's life
does not belong to
him, no matter how
16 rich he is." And he
told them this story:
"A certain rich man's
lands yielded heavily.
17 And he said to him-
self, 'What am I going
to do, for I have no-
where to store my
18 crops?' Then he said,
'This is what I will
do; I will tear down
my barns and build
larger ones, and in
them I will store all
my grain and my
19 goods. And I will say
to my soul, 'Soul,
you have great
wealth stored up for
years to come. Now
take your ease; eat,
drink, and enjoy your-
20 self.' But God said to
him, 'You fool! This
very night your soul
will be demanded of
you. Then who will
have all you have pre-
21 pared?' That is the
way with the man
who lays up money
for himself, and is not

rich with God." And
he said to his disciples,
"Therefore, I tell you,
do not worry about
life, wondering what
you will have to eat,
or about your body,
wondering what you
will have to wear.
Life is more important
than food, and the
body than clothes.
Think of the crows!
They do not sow or
reap, and they have
no storehouses or
barns, and God feeds
them. How much
more you are worth
than the birds! Which
of you with all his
worry can add a single
hour to his life? So if
you cannot do the
least good, why should
you worry about the
rest? See how the
lilies grow. They do
not toil or spin, but, I
tell you, even Solo-
mon in all his splendor
was never dressed like
one of them. But if
God so dresses the
wild grass, which is
alive today, and is
thrown into the fur-
nace tomorrow, how
much more surely will
he clothe you, who
have so little faith? So
you must not ask
what you are to have
to eat or drink, and
you must not be
anxious about it. For
these are all things
the nations of the
world are in pursuit

of, and your Father knows well that you
31 need them. But you must strive to find his kingdom, and you will have these other things besides.
32 Do not be afraid, little flock, for your Father has chosen to give you the kingdom.
33 Sell what belongs to you, and give away the money! Get yourselves purses that will never wear out, inexhaustible riches in heaven, where thieves cannot get near nor
34 moths destroy. For wherever your treasure is, your heart will
35 be too. You must be ready with your lamps
36 burning, like men waiting for their master to come home from a wedding, so that when he comes and knocks, they can open the door for him at
37 once. Blessed are the slaves whom their master will find on the watch when he comes. I tell you, he will gird up his robe and make them take their places at table, and go around and
38 wait on them. Whether he comes late at night or early in the morning and finds them on the watch,
39 they are blessed. But you may be sure of this, that if the master of the house had

known what time the thief was coming, he would have been on the watch, and would not have let his house
40 be broken into. You must be ready too, for the Son of Man is coming at a time when you do not expect
41 him." Peter said to him, "Master, do you mean this figure for us, or is it for every-
42 body?" And the Master said, "Who then will be the faithful, thoughtful manager, whom his master will put in charge of his household, to give the members of it their supplies at the proper
43 time? Blessed is that slave if his master when he returns finds
44 him doing it. I tell you, he will put him in charge of all his
45 property. But if the slave says to himself, 'My master is not coming back for a long time,' and begins to beat the men and women slaves and to eat and drink and get
46 drunk, that slave's master will come back some day when he does not expect him, and at some time of which he does not know, and will cut him in two, and put him with the unbe-
47 lievers. The slave who knows his master's wishes but does

not get ready or act
upon them, will be se-
48 verely punished. But
one who does wrong
without knowing
them will be lightly
punished. From any-
one who has been giv-
en much, much will be
required, and of the
man to whom people
have intrusted much,
they will demand even
49 more. I have come to
bring fire down to the
earth, and how I wish
it were kindled al-
50 ready! I have a bap-
tism to undergo, and
how distressed I am
51 till it is over! Do you
think I have come to
bring peace to the
earth? Not peace, I
tell you, but discord!
52 For from now on if
there are five people
in a house they will be
divided three against
two and two against
53 three. Father will be
against son, and son
against father, moth-
er against daughter
and daughter against
mother, mother-in-
law against daughter-
in-law and daughter-
in-law against her
54 mother-in-law." And
he said to the crowds,
"When you see a
cloud rise in the west,
you say at once, 'It is
going to rain,' and it
55 does. And when you
see the south wind
blowing, you say, 'It
is going to be very

56 hot,' and it is. You
hypocrites! You
know how to inter-
pret the look of the
earth and sky; and
why can you not in-
terpret this present
57 time? Why do you
not decide what is
right for yourselves?
58 For when you are
going before the mag-
istrate with your op-
ponent, do your best
on the way to get rid
of him, or he may
hurry you off to the
judge and the judge
hand you over to the
constable and the con-
stable throw you into
59 prison. I tell you,
you will never get out
again until you have
paid the last cent!"

§65. THE INEVITABLE SORROW ATTENDING SIN

LUKE 13:1–9

13 Just then some peo-
ple came up to bring
him word of the Gali-
leans whose blood Pi-
late had mingled with
that of their sacrifices.
2 And he answered, "Do
you think, because
this happened to
them, that these Gali-
leans were worse sin-
ners than any other
3 Galileans? No, I tell
you; unless you re-
pent, you will all
4 perish as they did! Or
those eighteen people
at Siloam who were
killed when the tower
fell upon them—do

you think they were worse offenders than all the other people who live in Jerusalem?
5 No, I tell you; unless you repent, you will all perish as they did!"
6 He used this figure: "A man had a fig tree growing in his garden, and he went to look for fruit on it, and could not find any.
7 And he said to the gardener, 'Here I have come three years to look for fruit on this fig tree, without finding any. Cut it down. Why should it waste
8 the ground?' He answered, 'Let it stand this one year more, sir, till I dig around it
9 and manure it; perhaps it will bear fruit next year. But if it does not, you can have it cut down.'"

§66. THE SUPERIORITY OF SERVICE TO RELIGIOUS CONVENTIONS

LUKE 13:10–21

10 One Sabbath he was teaching in one
11 of the synagogues, and there was a woman there who for eighteen years had had a sickness caused by a spirit. She was bent double and could not straighten herself up
12 at all. When Jesus saw her he called to her, "You are freed from your sickness!"
13 And he laid his hands

on her, and she instantly became erect,
14 and praised God. But the leader of the synagogue, in his vexation because Jesus had cured her on the Sabbath, spoke out and said to the crowd, "There are six days on which it is right to work. Come on them and be cured, but not on the Sabbath day."
15 But the Master answered, "You hypocrites! Does not every one of you untie his ox or his donkey from the stall on the Sabbath and lead him away to
16 water him? And did not this woman, who is a descendant of Abraham, whom Satan has kept bound for eighteen years, have to be released from those bonds on the
17 Sabbath day?" When he said this, all his opponents were humiliated, and all the people were delighted at all the splendid things
18 that he did. He said, therefore, "What is the Kingdom of God like, and to what can
19 I compare it? It is like a mustard seed that a man took and dropped in his garden, and it grew and became a tree, and the wild birds roosted on
20 its branches." And he went on, "To what can I compare the

21 Kingdom of God? It is like yeast that a woman took and hid in a bushel of flour, till it all rose."

§67. RELIGIOUS PRIVILEGES NOT RELIGIOUS RIGHTS

LUKE 13:22–35

22 So he went about among the towns and villages, teaching and making his way to-
23 ward Jerusalem. And someone said to him, "Are only a few to be saved, Master?" He
24 said to them, "You must strain every nerve to get in through the narrow door, for I tell you many will try to get in, and will not
25 succeed, when the master of the house gets up and shuts the door, and you begin to stand outside and to knock on the door, and say, 'Open it for us, sir!' Then he will answer you and say, 'I do not know where
26 you come from.' Then you will go on to say, 'We have been entertained with you, and you have taught in
27 our streets!' And he will say to you, 'I do not know where you come from. Get away from me, all you
28 wrongdoers!' There will you weep and gnash your teeth when you see Abraham and Isaac and Jacob and all the

prophets in the Kingdom of God, while you
29 are put outside. People will come from the
east and west and the
north and south, and
take their places in
the Kingdom of God.
30 There are those now
last who will then be
first, and there are
those now first who
31 will be last." Just
then some Pharisees
came up and said to
him, "Go! Get away
from here, for Herod
wants to kill you!"
32 He said to them, "Go
and say to that fox,
'Here I am, driving
out demons and performing cures, today
and tomorrow, and on
the third day I will be
33 through. But I must
go on today and tomorrow and the next
day, for it is not right
for a prophet to die
34 outside Jerusalem.' O
Jerusalem! Jerusalem!
murdering the prophets, and stoning those
who are sent to her,
how often I have
longed to gather your
children around me,
as a hen gathers her
brood under her wings,
35 but you refused! Now
I leave you to yourselves. And I tell you,
you will never see me
again until you say,
'Blessed be he who
comes in the Lord's
name!'"

§68. AS TO LOVE, HUMILITY, AND INDIFFERENCE

LUKE 14:1–24

14 One Sabbath, when
he went to take a meal
at the house of a mem-
ber of the council who
was a Pharisee, they
were watching him
2 closely. There was a
man in front of him
3 who had dropsy. And
Jesus said to the Phar-
isees and the experts
in the Law, "Is it right
to cure people on the
4 Sabbath or not?" But
they made no answer.
And he took hold of
the man and cured
him and sent him
5 away. Then he said to
them, "Who among
you, if his child or his
ox falls into a well,
will not pull him out
at once on the Sab-
6 bath?" And they
could make no reply
7 to this. He noticed
that the guests picked
out the best places,
and he gave them this
8 illustration: "When
someone invites you
to a wedding supper,
do not take the best
place, for someone
more distinguished
than you are may
9 have been invited, and
your host will come
and say to you, 'Make
room for this man,'
and then you will pro-
ceed in confusion to
take the poorest place.
10 But when you are in-
vited anywhere, go

and take the poorest
place, so that when
your host comes in,
he will say to you,
'My friend, come to a
better place.' So you
will be shown con-
sideration before all
11 the other guests. For
everyone who exalts
himself will be hum-
bled, but the man who
humbles himself will
12 be exalted." And he
said to the man who
had invited him,
"When you give a
luncheon or a dinner,
do not invite your
friends or your broth-
ers or your relatives
or your rich neighbors,
for they then will in-
vite you in return and
you will be repaid.
13 But when you give an
entertainment, invite
people who are poor,
maimed, lame, or
14 blind. Then you will
be blessed, because
they cannot repay
you; for you will be
repaid at the resur-
rection of the up-
15 right." One of the
other guests heard
this, and said to him,
"Blessed is the man
who shall be at the
banquet in the King-
16 dom of God." He said
to him, "A man once
gave a great dinner,
and invited a large
17 number to it, and
when the dinner hour
came, he sent around
his slave, to say to

those who were invited, 'Come! for it is
18 now ready!' And they all immediately began to excuse themselves. The first one said to him, 'I have bought a piece of land, and I must go and look at it. Please have me ex-
19 cused.' Another said, "I have bought five yoke of oxen, and I am going to examine them. Please have me
20 excused.' Another said, 'I have married, and so I cannot come.'
21 So the slave went back, and reported this to his master. Then the master of the house was angry and said to his slave, 'Hurry out into the streets and squares of the city, and bring the poor, the maimed, the blind, and the lame in
22 here!' And the slave said, 'What you ordered, sir, has been done, and there is still
23 room.' And the master said to the slave, 'Go out on the roads, and among the hedges, and make them come in, so that my house
24 may be full. For I tell you that none of those men who were invited shall have any of my dinner!' "

§69. AS TO COUNTING THE COST OF DISCIPLESHIP

Luke 14:25–35

25 There were great crowds accompanying him, and once he turned and said to
26 them, "If anyone comes to me without hating his own father and mother and wife and children and brothers and sisters, and his very life too, he cannot be a disciple
27 of mine. For no one who does not take up his own cross and come after me can be a disciple of mine.
28 What man among you if he wishes to build a tower does not first sit down and estimate the cost of it, to see whether he has enough
29 to complete it? Or else when he has laid his foundation and cannot finish the building, everyone who sees it will begin to ridi-
30 cule him, and say, 'This man started to erect a building, and could not finish it!'
31 Or what king, if he is going to meet another king in battle, does not sit down first and consider whether he is able with ten thousand men to meet the other who is coming against him with twenty thousand?
32 And if he cannot, while the other is still far away, he sends en-

voys to him and asks
on what terms he will
33 make peace. In just
that way, no one of
you who does not say
goodbye to all he has
can be a disciple of
34 mine. Salt is good;
but if salt loses its
strength, what can it
35 be seasoned with? It
is fit neither for the
ground nor the ma-
nure heap; people
throw it away. Let
him who has ears to
hear with, listen!"

§70. THREE ILLUSTRATIONS OF GOD'S LOVE

LUKE, CHAPTER 15

15 All the tax-collec-
tors and irreligious
people were crowding
2 up to hear him. And
the Pharisees and
scribes grumbled, and
said, "This man wel-
comes irreligious peo-
ple, and even eats
3 with them!" So in
speaking to them he
used this figure:
4 "What man among
you, if he has a hun-
dred sheep, and loses
one of them, does not
leave the ninety-nine
in the wilderness, and
go in search of the one
that is lost, until he
5 finds it? And when he
finds it, he puts it on
his shoulders with joy,
6 and when he reaches
home, he calls in his
friends and neighbors,
and says to them,
'Congratulate me, for

I have found my lost
7 sheep!' I tell you, in
just that way there
will be more joy in
heaven over one sinful
person who repents,
than over ninety-nine
upright people who do
not need any repent-
8 ance. Or what woman
who has ten silver
coins and loses one,
does not light the
lamp and sweep the
house and look care-
fully until she finds
9 it? And when she
finds it, she calls in
her friends and neigh-
bors, and says to them,
'Congratulate me, for
I have found the coin
10 that I lost!' In just
that way, I tell you,
there is joy among the
angels of God over
one sinful person who
11 repents!" And he
said, "A man had two
12 sons. The younger of
them said to his fa-
ther, 'Father, give me
my share of the prop-
erty.' So he divided
his property between
13 them. Not many days
later, the younger son
gathered up all he had,
and went away to a
distant country, and
there he squandered
his property by fast
14 living. After he had
spent it all, a severe
famine arose in that
country, and he began
15 to be in want. And he
went and hired him-
self out to a resident

of the country, and he sent him into his fields
16 to tend pigs. And he was ready to fill himself with the pods the pigs were eating, and no one would give him
17 anything. When he came to himself he said, 'How many hired men my father has, who have more than enough to eat, and here I am, dying of
18 hunger! I will get up, and go to my father, and say to him, "Father, I have sinned against heaven and in
19 your eyes; I no longer deserve to be called your son; treat me like one of your hired
20 men!"' And he got up and went to his father. But while he was still a long way off, his father saw him, and pitied him, and ran and fell on his neck and kissed him.
21 His son said to him, 'Father, I have sinned against heaven, and in your eyes; I no longer deserve to be called your son; treat me like one of your hired
22 men!' But his father said to his slaves, 'Make haste and get out the best robe, and put it on him, and put a ring on his hand, and
23 shoes on his feet; and get the calf we are fattening, and kill it, and let us feast and
24 celebrate, for my son

here was dead, and he has come to life; he was lost, and he is found!' So they began
25 to celebrate. But his elder son was in the field. When he came in and approached the house, he heard music
26 and dancing, and he called one of the servants to him and asked him what it meant.
27 He said to him, 'Your brother has come, and your father has killed the calf he has been fattening, because he has gotten him back
28 alive and well.' But he was angry, and would not go into the house. And his father came out and urged him.
29 And he said to his father, 'Here I have served you all these years, and have never disobeyed an order of yours, and you have never given me a kid, so that I could enter-
30 tain my friends. But when your son here came, who has eaten up your property with women of the street, for him you killed the calf you have been fat-
31 tening!' But he said to him, 'My child, you have been with me all the time, and everything I have is
32 yours. But we had to celebrate and be glad, because your brother was dead, and has come to life, and was lost and is found!' "

§71. THE RIGHT AND THE WRONG USE OF WEALTH

LUKE, CHAPTER 16

16 And he said to his disciples, "There was a rich man who had a manager, and it was reported to him that this man was squandering his property. 2 So he called him in and said to him, 'What is this that I hear about you? Make an accounting for your conduct of my affairs, for you cannot be manager any longer!' 3 Then the manager said to himself, 'What am I going to do, because my master is going to take my position away from me? I cannot dig; I am 4 ashamed to beg. I know what I will do, so that when I am removed from my position people will take me into their homes.' 5 Then he called in each of his master's debtors, and he said to the first one, 'How much do you owe my mas- 6 ter?' He said, 'Eight hundred gallons of oil.' And he said to him, 'Here is your agreement; sit right down and write four 7 hundred!' Then he said to another, 'And how much do you owe?' He answered, 'Fifteen hundred bushels of wheat.' He said to him, 'Here is your agreement; write

twelve hundred.'
8 And his master praised
the dishonest man-
ager, because he had
acted shrewdly. For
the sons of this age
are shrewder in their
relation to their own
age than the sons of
9 the light. So I tell
you, make friends for
yourselves with your
ill-gotten wealth, so
that when it fails, they
may take you into the
10 eternal dwellings. The
man who can be trust-
ed in a very small
matter can be trusted
in a large one, and the
man who cannot be
trusted in a very small
matter cannot be
trusted in a large one.
11 So if you have proved
untrustworthy in us-
ing your ill-gotten
wealth, who will trust
you with true riches?
12 And if you have been
untrustworthy about
what belonged to
someone else, who will
give you what belongs
13 to you? No servant
can belong to two
masters, for he will
either hate one and
love the other, or he
will stand by one and
make light of the
other. You cannot
serve God and mon-
14 ey!" The Pharisees,
who were avaricious,
heard all this, and
they ridiculed him.
15 And he said to them,
"You are the men

who parade your uprightness before people, but God knows your hearts. For what men consider great is detestable in the sight
16 of God. Until John came, it was the Law and the Prophets. From that time the Kingdom of God has been proclaimed, and everyone has been
17 crowding into it. But it is easier for heaven and earth to pass away than for one dotting of an *i* in the Law to go unfulfilled.
18 Anyone who divorces his wife and marries another woman commits adultery, and whoever marries a woman who has been divorced from her husband commits
19 adultery. There was once a rich man, who used to dress in purple and fine linen, and to live in luxury every
20 day. And a beggar named Lazarus was put down at his gate
21 covered with sores and eager to satisfy his hunger with what was thrown away from the rich man's table. Why, the very dogs came and licked his
22 sores. And it came about that the beggar died and was carried away by the angels to the companionship of Abraham, and the rich man too died and

was buried. And in
Hades he looked up,
tormented as he was,
and saw Abraham far
away, with Lazarus
beside him. And he
called to him and said,
'Father Abraham!
take pity on me, and
send Lazarus to dip
the tip of his finger in
water and cool my
tongue, for I am in
torment, here in the
flames!' And Abra-
ham said, 'My child,
remember that you
received your bless-
ings in your lifetime,
and Lazarus had his
misfortunes in his;
and now he is being
comforted here, while
you are in anguish.
Besides there is a
great chasm set be-
tween you and us, so
that those who want
to go over from this
side to you cannot,
and they cannot cross
from your side to us.'
And he said, 'Then I
beg you, father, to
send him to my fa-
ther's house, for I
have five brothers; let
him warn them so that
they will not also
come to this place of
torture.' Abraham an-
swered, 'They have
Moses and the proph-
ets; let them listen to
them.' But he said,
'No, Father Abraham,
but if someone will go
to them from the
dead, they will re-

31 pent!' He answered, 'If they will not listen to Moses and the prophets, they will not be convinced even if someone rises from the dead!' "

§72. FORGIVENESS AND RESPONSIBILITY

LUKE 17:1–10

17 And he said to his disciples, "It is inevitable that hindrances should arise, but alas for the man who
2 causes them! He might better have a millstone hung around his neck, and be thrown into the sea, than be a hindrance to one of these humble
3 people. Look out for yourselves! If your brother wrongs you, take it up with him, and if he repents, for-
4 give him. And if he wrongs you seven times a day, and seven times turns to you and says, 'I am sorry,' you must forgive
5 him." The apostles said to the Master, "Give us more faith."
6 And the Master said, "If your faith is as big as a mustard seed, you might have said to this mulberry tree, 'Be pulled up by the roots and planted in the sea,' and it would have obeyed you!
7 What man among you, if he has a servant plowing or keeping

sheep, will say to him when he comes in from the field, 'Come at once and sit down at
8 the table,' instead of saying to him, 'Get my supper ready, and dress yourself, and wait on me while I eat and drink, and you can eat and drink af-
9 terward'? Is he grateful to the slave for doing what he has been
10 ordered to do? So you also, when you do all you have been ordered to do, must say, 'We are good-for-nothing slaves! We have done only what we ought to have done!' "

§73. AN ILLUSTRATION OF THANKFULNESS

LUKE 17:11–19

11 It happened that, on his way to Jerusalem, he passed through Samaria and Galilee.
12 And as he was going into one village he met ten lepers and they stood at some distance
13 from him, and raising their voices, said, "Jesus, Master, take pity
14 on us!" And when he saw them, he said to them, "Go and show yourselves to the priests." And as they went they were
15 cured. But one of them, when he saw that he was cured, came back, loudly
16 praising God, and fell on his face at Jesus'

feet, and thanked him
He was a Samaritan.
17 And Jesus said, "Were
not all ten cured?
Where are the other
18 nine? Was no one
found to return and
give thanks to God ex-
cept this foreigner?"
19 And he said to him,
"Stand up and go!
Your faith has cured
you."

§74. THE DANGERS OF PROCRASTINATION

LUKE 17:20–37

20 He was once asked
by the Pharisees when
the Kingdom of God
would come, and he
answered, "The King-
dom of God is not
21 coming visibly, and
people will not say,
'Look! Here it is!' or
'There it is!' for the
Kingdom of God is
22 within you." And he
said to his disciples,
"The time will come
when you will long to
see one of the days of
the Son of Man, and
you will not be able to
23 do so. Men will say to
you, 'Look! There he
is!' or, 'Look! Here he
is!' Do not go off in
24 pursuit of him, for
just as when the light-
ning flashes, it shines
from one end of the
sky to the other, that
will be the way with
25 the Son of Man. But
first he must go
through much suffer-
ing, and be refused by

26 this age. In the time
of the Son of Man it
will be just as it was
in the time of Noah.
27 People went on eat-
ing, drinking, marry-
ing, and being
married up to the
very day that Noah
got into the ark and
the flood came and
destroyed them all.
28 Or as it was in Lot's
time; they went on
eating, drinking, buy-
ing, selling, planting,
29 and building, but the
day Lot left Sodom, it
rained fire and brim-
stone from heaven and
30 destroyed them all. It
will be like that on the
day when the Son of
31 Man appears. A man
who is on the roof of
his house that day,
with his goods in the
house, must not go
down to get them, and
a man in the field,
too, must not turn
32 back. Remember
33 Lot's wife! Whoever
tries to preserve his
life will lose it, and
whoever loses his life
34 will preserve it. I tell
you, there will be two
men in the same bed
that night; one will be
taken and the other
35 left. There will be two
women grinding to-
gether; one will be
taken and the other
37 left!" They said to
him, "Where will this
be, Master?" And he
said to them, "Wher-

ever there is a dead body the vultures will flock!"

§75. PERSISTENT PRAYER

LUKE 18:1–8

18 He gave them an illustration to show that they must always pray and not give up,
1 and he said, "There was once in a city a judge who had no fear of God and no respect
2 for men. There was a widow in the city and she came to him and said, 'Protect me from
4 my opponent.' And he would not for a time, but afterward he said to himself, 'Though I have no fear of God nor re-
5 spect for men, yet because this widow bothers me, I will protect her, so that she may not finally wear me out with her com-
6 ing.'" And the Master said, "Listen to what this dishonest
7 judge said! Then will not God provide protection for his chosen people, who cry out to
8 him day and night? I tell you, he will make haste to provide it! But when the Son of Man comes, will he find faith on earth?"

§76. THE SUPERIORITY OF HUMILITY TO SPIRITUAL PRIDE

LUKE 18:9–14

9 To some who were confident of their own uprightness, and thought nothing of others, he used this il-
10 lustration: "Two men went up to the Temple to pray; one was a Pharisee and the other
11 a tax-collector. The Pharisee stood up and uttered this prayer to himself: 'O God, I thank you that I am not like other men, greedy, dishonest, or adulterous, like that
12 tax-collector. I fast two days in the week; I pay tithes on every-
13 thing I get.' But the tax-collector stood at a distance and would not even raise his eyes to heaven, but struck his breast, and said, 'O God, have mercy on a sinner like me!'
14 I tell you, it was he who went back to his house with God's approval, and not the other. For everyone who exalts himself will be humbled, but the man who humbles himself will be exalted."

§77. THE VALUE OF THE FAMILY

MATTHEW 19:3–12

3 And some Pharisees came up to him to test him, and they said, "Is it right for a man to divorce

MARK 10:2–12

2 Some Pharisees came up, and in order to test him asked him whether a man should be allowed to divorce

his wife for any
4 cause?" But he answered, "Did you never read that the Creator at the beginning made them male and female, and
5 said, 'For this reason a man shall leave his father and mother and be united to his wife, and the two of them shall become
6 one'? So they are no longer two but one. Therefore, what God has joined together, man must not try to
7 separate." They said to him, "Then why did Moses command us to draw up a written divorce-notice and
8 give it to her?" He said to them, "It was on account of your perversity that Moses permitted you to divorce your wives, but it was not so at the be-
9 ginning. I tell you that whoever divorces his wife on any ground but her unfaithfulness, and marries another woman, com-
10 mits adultery." The disciples said to him, "If that is a man's relation to his wife, it is better not to marry!"
11 He said to them, "It is not everyone who can accept that, but only those who have a
12 special gift. For some are incapable of marriage from their birth, and some have been

3 his wife. But he answered, "What has Moses commanded
4 you to do?" They said, "Moses permits a man to divorce his wife by drawing up a written divorce-no-
5 tice." But Jesus said to them, "It was on account of your perversity that he laid down that law for
6 you. But from the beginning of the creation, 'God made them male and female.
7 Therefore a man must leave his father and mother, and he and his wife must become
8 one,' and so they are no longer two but one.
9 Therefore what God has joined together man must not try to
10 separate." When they reached the house the disciples asked him about this
11 again. And he said to them, "Anyone who divorces his wife and marries another woman commits adultery against his former
12 wife, and if a woman divorces her husband and marries another man, she is an adulteress."

made so by men, and some have made themselves so for the sake of the Kingdom of Heaven. Let him accept it who can."

§78. THE RELIGION OF THE CHILDLIKE SPIRIT

Matthew 19:13–15

13 Then some children were brought up to him so that he might lay his hands on them and pray, but his disciples reproved the
14 people for it. But Jesus said, "Let the children alone, and do not try to keep them from coming to me, for the Kingdom of Heaven belongs to such as they are."
15 And he laid his hands on them and went on.

Mark 10:13–16

13 And people brought children to him to have him touch them, but the disciples reproved them for it.
14 When Jesus saw it, he was indignant, and said to them, "Let the children come to me; do not try to stop them, for the Kingdom of God belongs
15 to such as they. I tell you, whoever does not accept the Kingdom of God like a child shall not enter it at
16 all." And he took the children in his arms and laid his hands on them and blessed them.

Luke 18:15–17

15 People brought babies to him to have him touch them, but the disciples, when they saw it, reproved
16 them for it. But Jesus called them up to him and said, "Let the children come to me and do not try to stop them, for the Kingdom of God belongs to such as they.
17 I tell you, whoever does not accept the Kingdom of God like a child will not enter it at all."

§79. THE DANGERS OF WEALTH AND SELFISHNESS

Matthew 19:16—20:16

16 A man came up to him and said, "Master, what good deed must I do to obtain
17 eternal life?" But he said to him, 'Why do you ask me about what is good? There is only one who is good. But if you want to enter that life, keep the commandments."

Mark 10:17–31

17 As he was starting again on his journey, a man came running up to him, and knelt at his feet and asked him, "Good master, what must I do to make sure of eternal life?"
18 But Jesus said to him, "Why do you call me good? No one is good
19 but God himself. You know the command-

Luke 18:18–30

18 A member of the council asked him, "Good master, what must I do to make sure of eternal life?"
19 Jesus said to him, "Why do you call me good? No one is good
20 but God himself. You know the commandments, 'Do not commit adultery, Do not kill, Do not steal, Do

18 He said to him, "Which ones?" Jesus said, "These: 'You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, 19 Honor your father and mother,' and 'You shall love your neighbor as you do your- 20 self.'" The young man said to him, "I have obeyed all these commandments. What do I still lack?" 21 Jesus said to him, "If you want to be perfect, go! Sell your property and give the money to the poor, and you will have riches in heaven. Then come back and be a follower of mine." 21 But when the young man heard that, he went away much cast down, for he had a great deal of property. 23 Jesus said to his disciples, "I tell you, it will be hard for a rich man to get into the Kingdom of Heaven! 24 And again I tell you, it is easier for a camel to get through a needle's eye than for a rich man to get into the Kingdom of God!" 25 But when the disciples heard this, they were completely astounded and said, "Then who can be 26 saved?" But Jesus looked at them and

ments—'Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and 20 mother.'" But he said to him, "Master, I have obeyed all these commandments ever since I was a 21 child." And Jesus looked at him and loved him, and he said to him, "There is one thing you lack. Go, sell all you have, and give the money to the poor, and then you will have riches in heaven; and come back and be a follower 22 of mine." But his face fell at Jesus' words, and he went away much cast down, for he had a great deal of 23 property. And Jesus looked around and said to his disciples, "How hard it will be for those who have money to enter the Kingdom of God!" 24 But the disciples were amazed at what he said. And Jesus said to them again, "My children, how hard it is to enter the King- 25 dom of God! It is easier for a camel to get through the eye of a needle than for a rich man to get into the Kingdom of God!" 26 They were perfectly astounded and said to him, "Then who can

not bear false witness, Honor your father and 21 mother.'" And he said, "I have obeyed all these commandments ever since I was 22 a child." When Jesus heard this, he said to him, "There is one thing that you still lack. Sell all that you have, and divide the money among the poor, and then you will have riches in heaven; and come back and be a fol- 23 lower of mine." But when he heard that, he was much cast down, for he was very 24 rich. And when Jesus saw it, he said, "How hard it will be for those who have money to get into the 25 Kingdom of God! It is easier for a camel to get through the eye of a needle than for a rich man to get into the Kingdom of God!" 26 And those who heard it said, "Then who 27 can be saved?" And he said, "The things that are impossible for men are possible 28 for God!" Peter said, "Here we have left home and followed 29 you." And he said to them, "I tell you, there is no one who has given up home or wife or brothers or parents or children for the Kingdom of 30 God who will not re-

said, "For men it is impossible, but anything is possible for
27 God!" Then Peter spoke and said to him, "Here we have left all we have and followed you. What
28 are we to have?" Jesus said to them, "In the new world, I tell you, when the Son of Man takes his seat on his glorious throne, you who have followed me will also sit upon twelve thrones, and judge the twelve tribes of
29 Israel! And anyone who has given up houses or brothers or sisters or father or mother or children or land for my sake will receive many times as much, and share eter-
30 nal life. But many who are first now will be last then, and many who are now last will
20 be first. For the Kingdom of Heaven is like an employer who went out early in the morning to hire laborers
2 for his vineyard. He agreed with the laborers to pay them a dollar a day, and sent them to his vineyard.
3 He went out about nine o'clock and saw others standing in the bazaar with nothing
4 to do. And he said to them, 'You go to my vineyard too, and I will pay you what-
27 be saved?" Jesus looked at them and said, "For men it is impossible, but not for God, for anything is possible for God."
28 Peter started to say to him, "Well, we have left all we had, and have followed you."
29 Jesus said, "I tell you, there is no one who has given up home or brothers or sisters or mother or father or children or land for me and for the good
30 news, but will receive now in this life a hundred times as much in homes, brothers, sisters, mothers, children, and lands, though not without persecution—and in the coming age eternal life.
31 But many who are first now will be last then, and the last will be first."

ceive many times more in this time, and in the coming age eternal life."

ever is right.' So they
5 went. He went out
again about twelve
and about three, and
6 did the same. About
five he went out and
found others stand-
ing about and he
said to them, 'Why
have you been stand-
ing about here all day
7 doing nothing?' They
said to him, 'Because
nobody has hired us.'
He said to them, 'You
go to my vineyard,
8 too.' When evening
came, the owner of
the vineyard said to
his foreman, 'Call the
laborers and pay them
their wages, beginning
with the last and end-
ing with the first.'
9 When those who were
hired about five
o'clock came they re-
ceived a dollar apiece.
10 And when those who
were hired first came
they expected to get
more, but they too got
11 a dollar apiece. And
when they received it
they grumbled at their
12 employer, and said,
'These men who were
hired last worked only
one hour, and you
have put them on the
same footing with us
who have done the
heavy work of the day
and have stood the
13 midday heat.' But he
answered one of them,
'My friend, I am do-
ing you no injustice.
Did you not agree

with me on a dollar?
14 Take what belongs to
you and go. I wish to
give the last man hired
as much as I give you.
15 Have I no right to do
what I please with
what is mine? Or do
you begrudge my gen-
16 erosity?' So those
who are last now will
be first then, and
those who are first will
be last."

§80. THE SHADOW OF THE CROSS

Matthew 20:17–19

17 When Jesus was
about to go up to
Jerusalem, he took
the Twelve off by
themselves, and said
to them as they were
18 on the way, "We are
going up to Jerusalem,
and the Son of Man
will be handed over to
the high priests and
scribes, and they will
condemn him to
19 death, and hand him
over to the heathen
to be mocked and
flogged and crucified,
and on the third day
he will be raised to
life."

Mark 10:32–34

32 As they went on
their way up to Jeru-
salem, Jesus walked
ahead of them, and
they were in dismay,
and those who still
followed were afraid.
And he took the
Twelve aside again
and began to tell
them what was going
to happen to him.
33 "See!" he said, "we
are going up to Jeru-
salem, and the Son of
Man will be handed
over to the high
priests and scribes,
and they will condemn
him to death and hand
him over to the heath-
34 en and they will ridi-
cule him and spit on
him and flog him and
kill him; and three
days after he will rise
again."

Luke 18:31–34

31 And he took the
Twelve aside and said
to them, "See! we are
going up to Jerusalem,
and everything writ-
ten in the prophets
about the Son of
Man will be fulfilled.
32 For he will be handed
over to the heathen,
and ridiculed and in-
sulted and spat upon,
33 and they will flog him
and kill him, and on
the third day he will
34 rise again." And
they did not under-
stand any of this; the
words were obscure to
them, and they did
not know what he
meant.

§81. THE AMBITION OF THE DISCIPLES

Matthew 20:20–28

20 Then the mother of Zebedee's sons came up to him with her sons, bowing low, to ask a favor of him.
21 He said to her, "What do you want?" She said to him, "Give orders that these two sons of mine sit one at your right and one at your left, when you
22 are king!" But Jesus answered, "You do not know what you are asking for! Can you drink what I am going to drink?" They answered, "Yes,
23 we can." He said to them, "Then what I drink you shall drink, but as for sitting at my right or my left, that is not mine to give, but belongs to those for whom it is destined by my Father."
24 When the other ten heard of this, they were very indignant at the two brothers.
25 But Jesus called them to him and said, "You know that the rulers of the heathen lord it over them, and their great men tyrannize
26 over them. It is not to be so among you, but whoever wants to be great among you must be your servant,
27 and whoever wants to hold the first place among you must be

Mark 10:35–45

35 And Zebedee's two sons, James and John, came up to him and said, "Master, we want you to do for us whatever we ask."
36 He said to them, "What do you want me to do for you?"
37 They said to him, "Let us sit one at your right hand and one at your left, in
38 your triumph." Jesus said to them, "You do not know what you are asking for. Can you drink what I am drinking, or undergo the baptism that I am
39 undergoing?" They said to him, "Yes, we can." Jesus said to them, "Then you shall drink what I am drinking, and you shall undergo the baptism that I am under-
40 going; but as for sitting at my right or at my left, that is not mine to give, but belongs to those for whom it is destined."
41 When the other ten heard of this they were at first very indignant at James and
42 John. And Jesus called them to him, and said to them, "You know that those who are supposed to rule the heathen lord it over them, and their great men tyrannize

28 your slave, just as the
Son of Man has come
not to be waited on,
but to wait on other
people, and to give his
life to ransom many
others."

43 over them; but it is
not to be so among
you. Whoever wants
to be great among
you must be your
44 servant, and whoever
wants to hold the first
place among you must
be everybody's slave.
45 For the Son of Man
himself has not come
to be waited on, but to
wait on other people,
and to give his life to
free many others."

§82. JESUS ACCEPTS PUBLICLY THE MESSIANIC TITLE

Matthew 20:29–34

29 As they were going
out of Jericho, a great
crowd followed him.
30 And two blind men
sitting by the road-
side, hearing that it
was Jesus who was
passing, called out,
"You Son of David!
Take pity on us, sir!"
31 The crowd told them
to be still, but they
called all the louder,
"You Son of David!
Take pity on us, sir!"
32 And Jesus stopped
and called them, and
said, "What do you
want me to do for
33 you?" They said to
him, "Sir, have our
34 eyes opened!" And
Jesus took pity on
them and touched
their eyes, and they
immediately regained
their sight, and fol-
lowed him.

Mark 10:46–52

46 And they came to
Jericho. As he was
leaving the town with
his disciples and a
great crowd, Timae-
us' son Bartimaeus, a
blind beggar, was sit-
ting at the roadside.
47 When he heard that
it was Jesus of Naza-
reth he began to cry
out, "Jesus, you son
of David, take pity
48 on me!" Many of the
people rebuked him
and told him to be
still. But he cried out
all the louder, "You
son of David, take
49 pity on me!" Jesus
stopped and said,
"Call him here." And
they called the blind
man and said to him,
"Courage now! Get
up, he is calling you!"
50 And he threw off his
coat and sprang to his
feet and went up to
51 Jesus. Jesus spoke to

Luke 18:35–43

35 As he approached
Jericho, a blind man
happened to be sitting
by the roadside beg-
36 ging. And hearing a
crowd going by he
asked what it meant.
37 They told him that
Jesus of Nazareth was
38 coming by. And he
shouted, "Jesus, you
Son of David, take
39 pity on me!" And
those who were in
front reproved him
and told him to be
quiet, but he cried
out all the louder,
"You Son of David,
take pity on me!"
40 And Jesus stopped
and ordered the man
to be brought to him.
When he came up,
Jesus asked him,
41 "What do you want
me to do for you?"
He answered, "Mas-
ter, let me regain my
42 sight!" And Jesus

him and said, "What do you want me to do for you?" The blind man said to him, "Master, let me re-
52 gain my sight!" Jesus said to him, "Go your way. Your faith has cured you." And he immediately regained his sight and followed Jesus along the road.

said to him, "Regain your sight! Your faith
43 has cured you!" And he regained his sight immediately, and followed Jesus, giving thanks to God. And all the people saw it and praised God.

§83. THE REMARKABLE CONVERSION OF ZACCHEUS

Luke 19:1–10

19 And he went into Jericho and was pass-
2 ing through it. Now there was a man named Zaccheus, the principal tax-collec-
3 tor, a rich man, who wanted to see who Jesus was, and he could not because of the crowd, for he was a
4 small man. So he ran ahead and climbed up into a sycamore tree, to see him, for Jesus was coming that way.
5 When Jesus reached the place, he looked up and said to him, "Zaccheus, come down quickly! for I must stay at your
6 house today." And he came down quickly and welcomed him
7 gladly. And when they saw this, everyone complained, and said, "He has gone to stay with an irreli-
8 gious man!" But Zaccheus stopped and

said to the Master, "See, Master! I will give half my property to the poor, and if I have defrauded anyone of anything, I will pay him four times as
9 much." Jesus said to him, "Salvation has come to this house today, for he too is a descendant of Abraham.
10 For the Son of Man has come to search for what was lost and to save it."

§84. THE REWARDS OF FAITHFUL SERVICE

LUKE 19:11–28

11 As they were listening to this, Jesus went on to give them an illustration, because he was near Jerusalem and they supposed that the Kingdom of God was immediately
12 going to appear. So he said, "A nobleman once went to a distant country to secure his appointment to a kingdom and then re-
13 turn. And he called in ten of his slaves and gave them each twenty dollars and told them to trade with it while he was gone.
14 But his countrymen hated him, and they sent a delegation after him to say, 'We do not want this man made
15 king over us.' And when he had secured the appointment and returned, he ordered

the slaves to whom he had given the money to be called in, so that he could find out how much they had made.
16 The first one came in and said, 'Your twenty dollars has made two hundred, sir!"
17 And he said to him, 'Well done, my excellent slave! You have proved trustworthy about a very small amount, you shall be governor of ten
18 towns.' The second came in and said, 'Your twenty dollars has made a hundred,
19 sir!' And he said to him, 'And you shall be governor of five
20 towns!' And the other one came in and said, 'Here is your twenty dollars, sir. I have kept it put away in a
21 handkerchief, for I was afraid of you, for you are a stern man. You pick up what you did not lay down, and reap what you did not
22 sow.' He said to him, 'Out of your own mouth I will convict you, you wretched slave! You knew, did you, that I was a stern man, and that I pick up what I did not lay down, and harvest what I did not sow?
23 Then why did you not put my money in the bank, so that when I came back I could have gotten it with

24 interest?' And he said
to the bystanders,
'Take the twenty dol-
lars away from him,
and give it to the man
who has the two hun-
25 dred!' They said to
him, 'He has two hun-
26 dred, sir!'—'I tell you,
the man who has will
have more given him,
and from the man who
has nothing, even
what he has will be
27 taken away! But
bring those enemies of
mine here who did not
want me made king
over them, and
slaughter them in my
28 presence!' " With
these words he went
on ahead of them, on
his way to Jerusalem.

PART VII

THE PASSION WEEK

FROM JESUS' ARRIVAL IN JERUSALEM TO HIS EXECUTION

§85. THE TRIUMPHAL ENTRY

MATTHEW 21:1–11

21 When they were near Jerusalem and had come to Bethphage and the Mount of Olives, Jesus sent two disciples on ahead,
2 saying to them, "Go to the village that lies in front of you, and you will at once find an ass tied there, and a colt with her. Untie her and bring them to
3 me. If anyone says anything to you, you are to say 'The Master needs them'; then he will send them at
4 once." Now this happened in fulfilment of what was said by the prophet,
5 "'Tell the daughter of Zion,
'Here is your king coming to you,
Gentle, and riding on an ass,
And on the foal of a beast of burden.'"
6 So the disciples went and did as Jesus had
7 directed them; they brought the ass and the colt, and laid

MARK 11:1–11

11 When they were getting near Jerusalem, and had come to Bethphage and Bethany near the Mount of Olives, Jesus sent two of his disciples on
2 ahead, and said to them, "Go to the village that lies in front of you, and as soon as you enter it you will find tied there a colt that has never been ridden. Untie it and
3 bring it here. And if anybody says to you, 'Why are you doing that?' say, 'The Master needs it, and will send it back here di-
4 rectly.'" And they set off and found a colt tied in the street by the door of a house, and they untied it.
5 Some of the bystanders said to them, "What are you doing, untying the colt?"
6 But they answered them as Jesus had told them to do, and the men let them take
7 it. So they brought the colt to Jesus, and

LUKE 19:29–44

29 When he was near Bethphage and Bethany by the hill called the Mount of Olives, he sent two of his dis-
30 ciples and said to them, "Go to the village that lies in front of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it
31 here. And if anyone asks you why you are untying it, you are to say, 'The Master
32 needs it.'" And the messengers went and found it just as he had
33 told them. And as they were untying the colt, its owners said to them, "Why are you untying the colt?"
34 And they said, "The Master needs it!"
35 And they brought it to Jesus. And they threw their coats on the colt and mounted
36 Jesus on it. And as he went on, people spread their coats in the road.
37 Just as he was coming down the Mount of

their coats upon them,
and Jesus seated him-
8 self upon them. And
most of the crowd
spread their coats in
his way, and others
cut branches from the
trees and scattered
them before him.
9 And the crowds that
went in front of him
and that followed him
shouted,
"God bless the Son of
David!
Blessed be he who
comes in the
Lord's name.
God bless him from
on high!"
10 When he came into
Jerusalem, the whole
city was stirred, and
everyone asked, "Who
11 is he?" The crowd an-
swered, "It is Jesus,
the prophet of Naza-
reth in Galilee!"

they threw their coats
over it and Jesus
8 mounted it. And
many of the people
spread their coats in
the road, and others
cut straw from the
fields and scattered
9 it in his path. And
those in front and
those behind shouted,
"God bless him!
Blessed be he who
comes in the
Lord's name!
10 Blessed be the reign
of our father Da-
vid which is com-
ing!
God bless him from
on high!"
11 And he came into
Jerusalem and into
the Temple, and
looked it all over;
then, as it was al-
ready late, he went
out with the Twelve
to Bethany.

Olives and approach-
ing the city, the whole
throng of his disciples
began to praise God
loudly and joyfully,
for all the wonders
38 they had seen, and
to say,
"Blessed is the king
who comes in the
Lord's name,
Peace be in heaven
and glory on
high!"
39 Some Pharisees in the
crowd said to him,
"Master reprove your
40 disciples!" And he
answered, "I tell you,
if they keep silence,
the stones will cry
41 out!" As he ap-
proached the city and
saw it, he wept over
42 it, and said, 'If you
yourself only knew to-
day the conditions of
peace! But as it is,
they are hidden from
43 you. For a time is
coming upon you when
your enemies will
throw up earthworks
about you and sur-
round you and shut
you in on all sides,
44 and they will throw
you and your children
within you to the
ground, and they will
not leave one stone
upon another within
you because you did
not know when God
visited you!"

§86. THE EPISODE OF THE CURSED FIG TREE

Matthew 21:18–22

18 In the morning as
he went back to the
city, he grew hungry,
19 and seeing a fig tree
by the roadside, he
went up to it, but
found nothing on it
but leaves. And he
said to it, "No more
fruit shall ever grow
on you!" And the fig
tree withered up at
20 once. When the dis-
ciples saw it, they
were amazed and said,
"How did the fig tree
come to wither up
21 immediately?" Jesus
answered, "I tell you,
if you have faith and
have no doubt, you
will not only do what
I have done to the fig
tree, but even if you
say to this mountain,
'Get up and throw
yourself into the sea,'
22 it will be done. And
everything that you
pray for with faith,
you will obtain."

Mark 11:12–14, 20–25

12 On the next day,
after they had left
Bethany, he felt hun-
13 gry. And he saw in
the distance a fig tree
covered with leaves,
and he went up to it to
see if he could find any
figs on it. When he
reached it he found
nothing but leaves,
for it was not the time
14 for figs. And he spoke
to the tree and said to
it, "May no one ever
eat fruit from you any
more!" And his dis-
ciples heard it.

20 In the morning as
they were passing
along, they saw that
the fig tree was with-
ered, to its very roots.
21 And Peter remem-
bered about it and
said to him, "Look,
Master! The fig tree
that you cursed is
22 withered up!" Jesus
answered and said to
them, "Have faith in
23 God! I tell you, who-
ever says to this
mountain, 'Get up
and throw yourself in-
to the sea!' and has
no doubt in his mind,
but his faith that what
he says will happen,
24 shall have it. There-
fore I tell you, when-
ever you pray or ask
for anything, have
faith that it has been
granted you, and you

25 shall have it. And whenever you stand up to pray, if you have a grievance against anyone, forgive him, so that your Father in heaven too may forgive you your offenses."

§87. THE CLEANSING OF THE TEMPLE

Matthew 21:12–17

12 And Jesus went into the Temple and drove out all who were buying or selling things in it, and he upset the money-changers' tables and the pigeon-
13 dealers' seats, and he said to them, "The Scripture says, 'My house shall be called a house of prayer,' but you make it a rob-
14 bers' cave." And blind and lame people came up to him in the Temple, and he cured
15 them. But when the high priests and the scribes saw the wonders that he did and saw the boys shouting in the Temple, "God bless the Son of David!" they were indig-
16 nant, and said to him, "Do you hear what they are saying?" Jesus said to them, "Yes. Did you never read, 'You have drawn praise from the mouths of children and in-
17 fants'?" And he left them, and went out of

Mark 11:15–19

15 When they reached Jerusalem, he went into the Temple, and began to drive out of it those who were buying or selling things in it, and he upset the money-changers' tables and the pigeon-
16 dealers' seats, and he would not allow anyone to carry anything through the Temple.
17 And he taught them, and said, "Does not the Scripture say, 'My house shall be called a house of prayer for all the nations'? But you have made it a rob-
18 bers' cave." The high priests and the scribes heard of this, and they cast about for a way of destroying him, for they were afraid of him, for all the people were amazed at what
19 he taught. So when evening came, he and his disciples used to go out of the city.

Luke 19:45–48

45 Then he went into the Temple and proceeded to drive out
46 those who were selling things there, and he said to them, "The Scripture says, 'And my house shall be a house of prayer,' but you have made it a
47 den of robbers!" Every day he taught in the Temple, and the high priests and scribes and the leading men of the people were trying to destroy him,
48 but they could not find any way to do it, for all the people hung upon his words

the city to Bethany, and spent the night there.

§88. JESUS REFUSES TO DISCUSS THE BASIS OF HIS AUTHORITY

Matthew 21:23–27

23 When he had entered the Temple, and was teaching, the high priests and the elders of the people came up to him, and said, "What authority have you for doing as you do, and who gave you
24 this authority?" Jesus answered, "Let me ask you one question, and if you answer it, I will tell you what authority I have for do-
25 ing as I do. Where did John's baptism come from? Was it from heaven, or from men?" And they argued with one another, "If we say, 'It was from heaven,' he will say to us, 'Then why did you not be-
26 lieve him?' But if we say, 'From men,' we have the people to fear, for they all consider John a prophet."
27 And they answered Jesus, "We do not know." He said to them, "Nor will I tell you what authority I have for doing as I do."

Mark 11:27–33

27 Then they went into Jerusalem again. And as Jesus was walking about in the Temple, the high priests, scribes, and
28 elders came up and said to him, "What authority have you for doing as you do? And who gave you a right to do as you are do-
29 ing?" Jesus said to them, "Let me ask you one question, and if you answer me, I will tell you what authority I have for
30 doing as I do. Was John's baptism from heaven or from men?
31 Answer me." And they argued with one another, "If we say, 'It was from heaven,' he will say, 'Then why did you not be-
32 lieve him?' Yet can we say, 'It was from men'?" For they were afraid of the people, because all the people thought John was
33 really a prophet. So they answered Jesus, "We do not know." Jesus said to them, "Nor will I tell you what authority I have for doing as I do."

Luke 20:1–8

20 One day as he was teaching the people in the Temple, and preaching the good news, the high priests and scribes came up
1 with the elders and said to him, "Tell us what authority you have for doing as you do, or who gave you any such authority?"
2 He said to them, "I will ask you a ques-
4 tion too. Tell me, did John's baptism come from heaven or from
5 men?" And they argued with one another, and said, "If we say, 'From heaven,' he will say, 'Why did you
6 not believe him?' But if we say, 'From men,' all the people will stone us to death, for they are convinced that John was a
7 prophet." So they answered that they did not know where it
8 came from. And Jesus said to them, "Nor will I tell you what authority I have for doing as I do."

§89. JESUS PREDICTS THE DOWNFALL OF THE JEWISH STATE AND CHURCH

Matthew 21:28—22:14

28 "But what do you
think? There was a
man who had two
sons. He went to the
first and said, 'My
son, go and work in
the vineyard today.'
29 And he answered, 'I
will, sir,' but he did
30 not go. Then the man
went to the second
son, and told him the
same thing. And he
answered, 'I will not!'
But afterward he
changed his mind and
31 went. Which of the
two did what his fa-
ther wanted?" They
said, "The second
one." Jesus said to
them, "I tell you, the
tax-collectors and
prostitutes are going
into the Kingdom of
God ahead of you.
32 For John came to you
with a way of upright-
ness, and you would
not believe him. The
tax-collectors and
prostitutes believed
him, but even after
seeing that, you would
not change your minds
33 and believe him! Lis-
ten to another figure.
There was a land own-
er who planted a vine-
yard and fenced it in,
and hewed out a wine-
vat in it, and built a
watch-tower, and
leased it to tenants,

Mark 12:1–12

12 Then he began to
speak to them in fig-
ures. "A man once
planted a vineyard
and fenced it in and
hewed out a wine-vat
and built a watch-tow-
er, and he leased it to
tenants and left the
2 neighborhood. At the
proper time he sent a
slave to the tenants to
get from them a share
3 of the vintage. And
they took him and
beat him and sent
him back empty-
4 handed. And again he
sent another slave to
them. And they beat
him over the head and
treated him shame-
5 fully. And he sent an-
other; and him they
killed; and so with
many others, some
they beat and some
6 they killed. He still
had one left to
send, a dearly loved
son. He sent him to
them last of all, think-
ing, 'They will re-
7 spect my son.' But
the tenants said to
one another, 'This is
his heir! Come on,
let us kill him, and
the property will be-
8 long to us!' So they
took him and killed
him, and threw his
body outside of the
9 vineyard. What will
the owner of the vine-

Luke 20:9–18

9 Then he went on to
give the people this
illustration: "A man
once planted a vine-
yard, and leased it to
tenants, and went
away for a long ab-
10 sence. And at the
proper time he sent a
slave to the tenants to
have them give him a
share of the vintage,
but the tenants beat
him, and sent him
back empty-handed.
11 And again he sent an-
other slave, and they
beat him also and mis-
treated him and sent
him back empty-
12 handed. And again he
sent a third, but they
wounded him too,
and threw him out-
13 side. Then the owner
of the vineyard said,
'What can I do? I will
send them my dear
14 son; perhaps they will
respect him.' But
when the tenants saw
him, they argued with
one another, 'This is
his heir! Let us kill
him, so that the prop-
erty will belong to us!'
15 So they drove him out
of the vineyard and
killed him. Now what
will the owner of the
vineyard do to them?
16 He will come and put
those tenants to death,
and give the vineyard
to others." When

and left the neighbor-
34 hood. When the time
for the vintage ap-
proached he sent his
slaves to the tenants
to receive his share.
35 But the tenants took
his slaves and beat
one and killed another
and stoned a third.
36 Again he sent other
slaves and more of
them than he had
sent at first, and they
treated them in the
37 same way. Finally he
sent his son to them,
thinking, 'They will
38 respect my son.' But
when the tenants saw
his son, they said to
one another, 'This is
his heir! Come on, let
us kill him, and get his
39 inheritance!' So they
took him and drove
him out of the vine-
yard and killed him.
40 When the owner of
the vineyard comes
back, therefore, what
will he do to these
41 tenants?" They said
to him, "He will put
the wretches to a mis-
erable death, and let
the vineyard to other
tenants who will give
him his share of the
vintage when it is
42 due." Jesus said to
them, "Did you never
read in the Scriptures,

'That stone which
the builders re-
jected
Has become the cor-
nerstone;
yard do? He will
come back and put
the tenants to death
and give the vineyard
10 to others. Did you
never read this pas-
sage of Scripture:

'That stone which
the builders re-
jected
Has become the
cornerstone;
11 This came from the
Lord
And seems marvel-
ous to us'? "
12 And they tried to
have him arrested,
but they were afraid
of the people, for they
knew that the illus-
tration was aimed at
them. And they left
him and went away.

they heard this they
said, "Heaven for-
17 bid!" He looked at
them and said, "Then
what does this saying
of Scripture mean,

'That stone which
the builders re-
jected
Has become the
cornerstone'?
18 Whoever falls on that
stone will be shat-
tered, but whoever it
falls upon will be pul-
verized."

This came from the Lord,
And seems marvelous to us'?
43 That, I tell you, is why the Kingdom of God will be taken away from you, and given to a people that will produce its proper
44 fruit. Whoever falls on that stone will be shattered, but whoever it falls upon will
45 be pulverized." When the high priests and the Pharisees heard his figures, they knew that he was speaking
46 about them, and they wanted to have him arrested, but they were afraid of the people, for the people considered him a prophet.

22 And Jesus spoke to them again in figures,
2 and said, "The Kingdom of Heaven is like a king, who gave a wedding banquet for
3 his son. And he sent his slaves to summon those who had been invited to the banquet, and they would
4 not come. He sent other slaves a second time, and said to them, 'Tell those who have been asked, "Here I have my banquet all ready, my bullocks and fat cattle are killed, and everything is ready. Come to the ban-
5 quet!"' But they took no notice of it, and

went off, one to his estate, and another to
6 his business, and the rest seized his slaves, and ill treated them
7 and killed them. This made the king angry, and he sent his troops and put those murderers to death and burned
8 their city. Then he said to his slaves, 'The banquet is ready, but those who were invited have proved un-
9 worthy of it. So go out where the roads leave the city and invite everyone you find
10 to the banquet.' So his slaves went out on the roads, and got together all the people they could find, good or bad, and the hall was filled with guests.
11 But when the king came in to view the guests, he saw among them a man who did not have on wedding
12 clothes. And he said to him, 'My friend, how did you happen to come here without wedding clothes?' But he had nothing to say.
13 Then the king said to his attendants, 'Bind him hand and foot and throw him out into the darkness, there to weep and grind his teeth.'
14 "For many are invited but few chosen."

§90. JESUS EMERGES TRIUMPHANT FROM CROSS-EXAMINATION BY HIS ENEMIES

Matthew 22:15–40

15 Then the Pharisees went and made a plot to entrap him in argu-
16 ment. So they sent their disciples to him with the Herodians, to say to him, 'Master, we know that you tell the truth, and teach the way of God with sincerity, regardless of the consequences, for
17 you are impartial. So give us your opinion: Is it right to pay the poll-tax to the emper-
18 or, or not?" But he saw their malice, and said, "Why do you put me to such a test,
19 you hypocrites? Show me the poll-tax coin!" And they brought him
20 a denarius. And he said to them, "Whose head and title is this?"
21 They answered, "The emperor's." Then he said to them, "Then pay the emperor what belongs to the emper-or, and pay God what
22 belongs to God!" And when they heard it they were amazed, and they went away
23 and left him. On the same day some Sadducees came up to him, claiming that there is no resurrection, and they asked him this question:
24 "Master, Moses said, 'If a man dies without

Mark 12:13–34

13 They sent some Pharisees and Herodians to him to entrap
14 him in argument. And they came up and said to him, "Master, we know that you tell the truth regardless of the consequences, for you are not guided by personal considerations but teach the way of God with sincerity. Is it right to pay the poll-tax to the emperor or
15 not? Should we pay it, or refuse to pay it?" But he saw through their pretense, and said to them, "Why do you put me to such a test? Bring me a denarius
16 to look at." And they brought him one. He said to them, "Whose head and title is this?" And they told him, "The emperor's."
17 And Jesus said, "Pay the emperor what belongs to the emperor, and pay God what belongs to God!" And they were astonished
18 at him. Some of the Sadducees, who say there is no resurrection, came to him and asked him a question.
19 "Master," they said, "Moses made us a law that if a man's brother died, leaving a wife but no child, the

Luke 20:19–40

19 And the scribes and high priests wanted to arrest him then and there, but they were afraid of the people, for they knew that he had aimed this illus-
20 tration at them. So they kept watch of him and set some spies who pretended to be honest men to fasten on something that he said, so that they might hand him over to the control and authority of the
21 governor. And they asked him, "Master, we know that you are right in what you say and teach, and that you show no favor, but teach the way of
22 God in sincerity. Is it right for us to pay taxes to the emperor,
23 or not?" But he detected their trickery, and said to them,
24 "Show me a denarius. Whose head and title does it bear?" They said, "The emperor's."
25 He said to them, "Then pay the emperor what belongs to the emperor, and pay God what belongs to God!"
26 So they could not fasten on what he said before the people, and they were amazed at his answer, and said
27 nothing more. Then

children his brother shall marry his widow, and raise up a family
25 for him.' Now there were seven brothers among us. The first of them married and died, and as he had no children, he left his
26 wife to his brother; so did the second, and the third, and the rest
27 of the seven. After them all the woman
28 died. At the resurrection which one's wife will she be? For they all married her."
29 Jesus answered them, "You are wrong, because you do not understand the Scriptures nor the power of
30 God. For after the resurrection there is no marrying or being married, but they live as angels do in heaven.
31 But as to the resurrection of the dead, did you never read what was said to you by
32 God, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? He is not the God of dead men
33 but of living!" When the crowd heard this, they were astounded
34 at his teaching. And when the Pharisees heard that he had silenced the Sadducees they gathered togeth-
35 er, and one of them, an expert in the Law, to test him, asked,
36 "Master, what commandment in the Law is the greatest?"

37 Jesus said to him, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.'
38 This is the great and first commandment.
39 And a second like it is this: 'You shall love your neighbor as yourself.'
40 On these two commandments depend all the Law and the Prophets."

41 While the Pharisees were gathered together, Jesus asked them this question:
42 "What do you think about the Christ? Whose son is he?" They said to him, "David's."
43 He said to them, "How then does David by the Spirit call him Lord, saying,
44 'The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet'?
45 If David thus calls him Lord, how is he his son?"
46 And no one could answer him a word, nor from that day did any one dare to ask him any more questions.

23 Then Jesus said to the crowds and to his disciples,
2 "The scribes and the Pharisees sit on Moses' seat;
3 so all that they tell you, do and observe, but do not do according to their deeds; for they say and do not do.
4 They bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with their finger.
5 All their deeds are done to be seen by men; they make their phylacteries broad and their fringes long,
6 and they love the place of honor at feasts, the best seats in the synagogues,
7 greetings in the marketplaces, and being called rabbi by men.
8 But you are not to be called rabbi, for you have one teacher, and you are all brethren.
9 And call no man your father on earth, for you have one Father, who is in heaven.
10 Neither be called masters, for you have one master, the Christ.
11 He who is greatest among you shall be your servant;
12 whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

13 But woe to you, scribes and Pharisees, hypocrites! for you shut the kingdom of heaven against men; for you neither enter yourselves, nor allow those who would enter to go in.

15 Woe to you, scribes and Pharisees, hypocrites! for you traverse sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.

16 Woe to you, blind guides, who say, 'If any one swears by the temple, it is nothing, but if any one swears by the gold of the temple, he is bound.'
17 You blind fools! For which is greater, the gold, or the temple that sanctifies the gold?
18 And you say, 'If any one swears by the altar, it is nothing, but if any one swears by the gift that is upon the altar, he is bound.'
19 You blind men! For which is greater, the gift, or the altar that sanctifies the gift?
20 So he who swears by the altar swears by it and by everything on it;
21 and he who swears by the temple swears by it and by him who dwells in it;
22 and he who swears by heaven swears by the throne of God and by him who sits upon it.

23 Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cumin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others.
24 You blind guides, straining out a gnat and swallowing a camel!

25 Woe to you, scribes and Pharisees, hypocrites! for you cleanse the outside of the cup and the dish, but inside they are full of extortion and rapacity.
26 You blind Pharisee! First cleanse the inside of the cup and the dish, that the outside also may be clean.

27 Woe to you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead men's bones and all uncleanness.
28 So you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity.

29 Woe to you, scribes and Pharisees, hypocrites! for you build the tombs of the prophets and adorn the monuments of the righteous,
30 saying, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.'
31 Thus you bear witness against yourselves, that you are sons of those who murdered the prophets.
32 Fill up, then, the measure of your fathers.
33 You serpents, you brood of vipers, how are you to escape being sentenced to hell?
34 Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some of whom you will scourge in your synagogues and persecute from city to city,
35 that upon you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar.
36 Truly, I say to you, all this will come upon this generation.

37 O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together, as a hen gathers her brood under her wings, and you would not!
38 Behold, your house is forsaken and desolate.
39 For I tell you, you will not see me again, until you say, 'Blessed is he who comes in the name of the Lord.'"

24 Jesus left the temple and was going away, when his disciples came to point out to him the temple buildings.
2 But he said to them, "You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down."

3 As he sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will this be, and what will be the sign of your coming and of the end of the age?"
4 And Jesus answered them, "Take heed that no one leads you astray.
5 For many will come in my name, saying, 'I am the Christ,' and will lead many astray.
6 And you will hear of wars and rumors of wars; see that you are not alarmed; for this must take place, but the end is not yet.
7 For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places.
8 All this is but the beginning of the sufferings.
9 Then they will deliver you up to tribulation, and will kill you, and you will be hated by all nations for my name's sake.
10 And then many will fall away, and will betray one another, and will hate one another.
11 And many false prophets will arise, and will lead many astray.
12 And because wickedness is multiplied, the love of many will grow cold.
13 But he who endures to the end will be saved.
14 And this gospel of the kingdom will be preached in the whole world, for a witness to all nations; and then the end will come.

15 So when you see the desolating sacrilege spoken of by the prophet Daniel, standing in the holy place (let the reader understand),
16 then let those who are in Judea flee to the mountains;
17 let him who is on the housetop not go down to take what is in his house;
18 and let him who is in the field not turn back to get his cloak.
19 And alas for those who are with child and for those who give suck in those days!
20 Pray that your flight may not be in winter or on a sabbath.
21 For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be.
22 And if those days had not been cut short, no human being would be saved; but for the sake of the elect those days will be cut short.
23 Then if any one says to you, 'Lo, here is the Christ!' or 'There he is!' do not believe it.
24 For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect.
25 Lo, I have told you beforehand.
26 So if they say to you, 'Lo, he is in the wilderness,' do not go out; if they say, 'Lo, he is in the inner rooms,' do not believe it.
27 For as the lightning comes from the east and flashes even to the west, so will be the coming of the Son of man.
28 Wherever the carcass is, there the eagles will gather.

29 Immediately after the tribulation of those days the sun will be darkened, and the moon will not give her light, and the stars will fall from heaven, and the powers of the heavens will be shaken;
30 then will appear the sign of the Son of man in heaven, and then all the tribes of the earth will mourn, and they will see the Son of man coming on the clouds of heaven with power and great glory.
31 And he will send his angels with a great trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

32 From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth leaves, you know that summer is near.
33 So also, when you see all these things, you know that he is near, at the very gates.
34 Truly, I say to you, this generation will not pass away until all these things take place.
35 Heaven and earth will pass away, but my words will not pass away.

36 But of that day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father.
37 As were the days of Noah, so will be the coming of the Son of man.
38 For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark,
39 and knew nothing until the flood came and took them all away, so will be the coming of the Son of man.
40 Then two men will be in the field; one is taken and one is left.
41 Two women will be grinding at the mill; one is taken and one is left.
42 Watch therefore, for you do not know on what day your Lord is coming.
43 But know this, that if the householder had known in what part of the night the thief was coming, he would have watched and not have let his house be broken into.
44 Therefore you also must be ready; for the Son of man is coming at an hour you do not expect.

45 Who then is the faithful and wise servant, whom his master has set over his household, to give them their food in due season?
46 Blessed is that servant whom his master when he comes will find so doing.
47 Truly, I say to you, he will set him over all his possessions.
48 But if that wicked servant says in his heart, 'My master is delayed,'
49 and begins to beat his fellow servants, and eats and drinks with the drunken,
50 the master of that servant will come on a day when he does not look for him and at an hour he does not know,
51 and will cut him asunder and appoint him his portion with the hypocrites; there men will weep and gnash their teeth.

25 Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom.
2 Five of them were foolish, and five were wise.
3 For when the foolish took their lamps, they took no oil with them;
4 but the wise took flasks of oil with their lamps.
5 As the bridegroom was delayed, they all slumbered and slept.
6 But at midnight there was a cry, 'Behold, the bridegroom! Come out to meet him.'
7 Then all those virgins rose and trimmed their lamps.
8 And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'
9 But the wise answered, saying, 'Perhaps there will not be enough for us and you; go rather to the dealers and buy for yourselves.'
10 And while they went away to buy, the bridegroom came, and those who were ready went in with him to the marriage feast; and the door was shut.
11 Afterwards the other virgins also came, saying, 'Lord, lord, open to us.'
12 But he answered, 'Truly, I say to you, I do not know you.'
13 Watch therefore, for you know neither the day nor the hour.

14 For it will be like a man going on a journey, who called his servants and entrusted to them his property;
15 to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away.
16 He who had received the five talents went at once and traded with them, and made five talents more.
17 So also he who had the two talents made two talents more.
18 But he who had received the one talent went away and dug in the ground and hid his master's money.
19 Now after a long time the master of those servants came and settled accounts with them.
20 And he who had received the five talents came forward, bringing five talents more, saying, 'Master, you delivered to me five talents; here I have made five talents more.'
21 His master said to him, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.'
22 And he also who had the two talents came forward, saying, 'Master, you delivered to me two talents; here I have made two talents more.'
23 His master said to him, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.'
24 He also who had received the one talent came forward, saying, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow;
25 so I was afraid, and went and hid your talent in the ground. Here you have what is yours.'
26 But his master answered him, 'You wicked and slothful servant! You knew that I reap where I did not sow, and gather where I did not winnow?
27 Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest.
28 So take the talent from him, and give it to him who has the ten talents.
29 For to every one who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away.
30 And cast the worthless servant into the outer darkness; there men will weep and gnash their teeth.'

31 When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne,
32 and all the nations will be gathered before him, and he will separate them one from another as a shepherd separates the sheep from the goats,
33 and he will set the sheep on his right hand, but the goats on the left.
34 Then the King will say to those on his right hand, 'Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;
35 for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me,
36 I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.'
37 Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink?
38 And when did we see you a stranger and welcome you, or naked and clothe you?
39 And when did we see you sick or in prison and come to you?'
40 And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.'
41 Then he will say to those on his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels;
42 for I was hungry and you gave me no food, I was thirsty and you gave me no drink,
43 I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.'
44 Then they also will answer, saying, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?'
45 Then he will answer them, saying, 'Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.'
46 And they will go away into eternal punishment, but the righteous into eternal life."

26 When Jesus had finished all these sayings, he said to his disciples,
2 "You know that after two days the Passover is coming, and the Son of man will be delivered up to be crucified."

3 Then the chief priests and the elders of the people gathered in the palace of the high priest, who was called Caiaphas,
4 and took counsel together in order to arrest Jesus by stealth and kill him.
5 But they said, "Not during the feast, lest there be a tumult among the people."

6 Now when Jesus was in Bethany in the house of Simon the leper,
7 a woman came up to him with an alabaster flask of very costly ointment, and she poured it on his head as he sat at table.
8 But when the disciples saw it they were indignant, saying, "Why this waste?
9 For this ointment might have been sold for a large sum, and the money given to the poor."
10 But Jesus, aware of this, said to them, "Why do you trouble the woman? She has done a beautiful thing to me.
11 For you always have the poor with you, but you will not always have me.
12 In pouring this ointment on my body she has done it to prepare me for burial.
13 Truly, I say to you, wherever this gospel is preached in the whole world, what she has done will be told in memory of her."

14 Then one of the twelve, who was called Judas Iscariot, went to the chief priests
15 and said, "What will you give me if I deliver him to you?" And they paid him thirty pieces of silver.
16 And from that time he sought an opportunity to betray him.

17 Now on the first day of Unleavened Bread the disciples came to Jesus, saying, "Where will you have us prepare for you to eat the Passover?"
18 He said, "Go into the city to a certain man, and say to him, 'The Teacher says, My time is at hand; I will keep the Passover at your house with my disciples.'"
19 And the disciples did as Jesus had directed them, and they prepared the Passover.

20 When it was evening, he sat at table with the twelve disciples;
21 and as they were eating, he said, "Truly, I say to you, one of you will betray me."
22 And they were exceedingly sorrowful, and began to say to him one after another, "Is it I, Lord?"
23 He answered, "He who has dipped his hand in the dish with me, will betray me.
24 The Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born."
25 Judas, who betrayed him, said, "Is it I, Master?" He said to him, "You have said so."

26 Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples, and said, "Take, eat; this is my body."
27 And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you;
28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.
29 I tell you I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."
30 And when they had sung a hymn, they went out to the Mount of Olives.

31 Then Jesus said to them, "You will all fall away because of me this night; for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.'
32 But after I am raised up, I will go before you into Galilee."
33 Peter said to him, "Though all fall away because of you, I will never fall away."
34 Jesus said to him, "Truly, I say to you, this very night, before the cock crows, you will deny me three times."
35 Peter said to him, "Even if I must die with you, I will not deny you." And all the disciples said the same.

36 Then Jesus went with them to a place called Gethsemane, and he said to his disciples, "Sit here, while I go yonder and pray."
37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and troubled.
38 Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me."
39 And he went forward a little, and fell on his face, and prayed, saying, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will."
40 And he came to the disciples, and found them sleeping; and he said to Peter, "So, could you not watch with me one hour?
41 Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak."
42 Again he went away a second time, and prayed, saying, "My Father, if this cannot pass unless I drink it, your will be done."
43 And he came and found them sleeping again, for their eyes were heavy.
44 So he left them, and went away again, and prayed a third time, saying the same words.
45 Then he came to the disciples, and said to them, "Are you still sleeping and taking your rest? Behold, the hour is at hand, and the Son of man is delivered into the hands of sinners.
46 Rise, let us be going; see, my betrayer is at hand."

47 While he was still speaking, lo, Judas, one of the twelve, came, and with him a great crowd with swords and clubs, from the chief priests and elders of the people.
48 Now the betrayer had given them a sign, saying, "The one I shall kiss is the man; seize him."
49 And immediately he came up to Jesus and said, "Hail, Master!" and kissed him.
50 Jesus said to him, "Friend, do what you are here for." Then they came up and laid hands on Jesus and seized him.
51 And behold, one of those who were with Jesus stretched out his hand and drew his sword, and struck the servant of the high priest, and cut off his ear.
52 Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword.
53 Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?
54 But how then should the scriptures be fulfilled, that it must be so?"
55 In that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not arrest me.
56 But all this has taken place that the scriptures of the prophets may be fulfilled." Then all the disciples forsook him and fled.

57 Those who had seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders had gathered together.
58 But Peter followed him at a distance, as far as the courtyard of the high priest, and he entered and sat with the servants to see the end.
59 Now the chief priests and the whole council sought false testimony against Jesus, that they might put him to death;
60 but they found none, though many false witnesses came forward.
61 At last two came forward
62 and said, "This man said, 'I am able to destroy the temple of God, and to build it in three days.'"
63 And the high priest arose and said to him, "Have you no answer to what these men testify against you?" But Jesus was silent.
64 And the high priest said to him, "I adjure you by the living God, tell us if you are the Christ, the Son of God."
65 Jesus said to him, "You have said so. But I tell you, hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven."
66 Then the high priest tore his robes, saying, "He has uttered blasphemy. What further need have we of witnesses? You have now heard his blasphemy.
67 What do you think?" They answered, "He deserves death."
68 Then they spat in his face, and struck him; and some slapped him,
69 saying, "Prophesy to us, you Christ! Who is it that struck you?"

70 Now Peter was sitting outside in the courtyard. And a maid came up to him, saying, "You also were with Jesus the Galilean."
71 But he denied it before them all, saying, "I do not know what you mean."
72 And when he went out to the porch, another maid saw him, and said to those who were there, "This man was with Jesus of Nazareth."
73 And again he denied with an oath, "I do not know the man."
74 After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you."
75 Then he began to curse, and to swear, "I do not know the man." And immediately the cock crowed.
76 And Peter remembered the saying of Jesus, "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

27 When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death.
2 And they bound him and led him away and delivered him to Pilate the governor.

3 Then when Judas, his betrayer, saw that he was condemned, he repented himself, and brought back the thirty pieces of silver to the chief priests and elders,
4 saying, "I have sinned in betraying innocent blood." But they said, "What is that to us? See to it yourself."
5 And he threw down the pieces of silver in the temple and departed; and he went and hanged himself.
6 But the chief priests took the pieces of silver, and said, "It is not lawful to put them into the treasury, since they are blood money."
7 So they took counsel, and bought with them the potter's field, as a burying place for strangers.
8 Therefore that field has been called the Field of Blood to this day.
9 Then was fulfilled what was spoken by the prophet Jeremiah, "And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel,
10 and they gave them for the potter's field, as the Lord directed me."

11 Now Jesus stood before the governor; and the governor asked him, saying, "Are you the King of the Jews?" Jesus said, "You say so."
12 But when he was accused by the chief priests and elders, he made no answer.
13 Then Pilate said to him, "Do you not hear how many things they testify against you?"
14 But he gave him no answer, not even to a single charge, so that the governor wondered greatly.

15 Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wished.
16 And they had then a notorious prisoner, called Jesus Barabbas.
17 So when they had gathered, Pilate said to them, "Whom do you wish me to release for you, Jesus Barabbas or Jesus who is called the Christ?"
18 For he knew that it was out of envy that they had delivered him up.
19 While he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much over him today in a dream."
20 Now the chief priests and the elders persuaded the crowds to ask for Barabbas and destroy Jesus.
21 The governor said to them, "Which of the two do you wish me to release for you?" And they said, "Barabbas."
22 Pilate said to them, "Then what shall I do with Jesus who is called the Christ?" They all said, "Let him be crucified."
23 And he said, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified."
24 So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves."
25 And all the people answered, "His blood be on us and on our children!"
26 Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.

27 Then the governor's soldiers took Jesus into the governor's palace, and gathered the whole battalion before him.
28 And they stripped him and put a scarlet robe upon him,
29 and plaiting a crown of thorns they put it on his head, and a reed in his right hand. And kneeling before him they mocked him, saying, "Hail, King of the Jews!"
30 And they spat upon him, and took the reed and struck him on the head.
31 And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and led him away to crucify him.

32 As they were coming out, they found a man of Cyrene, named Simon; him they compelled to carry his cross.
33 And when they came to a place called Golgotha, that is, the place of a skull,
34 they gave him wine to drink, mingled with gall; but when he tasted it, he would not drink it.
35 And when they had crucified him, they divided his garments among them by casting lots;
36 then they sat down and watched him there.
37 And they set over his head the charge against him, which read, "This is Jesus the King of the Jews."
38 Then two robbers were crucified with him, one on the right and one on the left.
39 And those who passed by reviled him, wagging their heads
40 and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross."
41 So also the chief priests, with the scribes and elders, mocked him, saying,
42 "He saved others; he cannot save himself. He is the King of Israel; let him now come down from the cross, and we will believe in him.
43 He trusts in God; let God deliver him now, if he desires him; for he said, 'I am the Son of God.'"
44 And the robbers who were crucified with him also reviled him in the same way.

45 Now from the sixth hour there was darkness over all the land until the ninth hour.
46 And about the ninth hour Jesus cried with a loud voice, "Eli, Eli, lama sabachthani?" that is, "My God, my God, why have you forsaken me?"
47 And some of the bystanders, when they heard it, said, "This man is calling Elijah."
48 And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed, and gave it to him to drink.
49 But the others said, "Wait, let us see whether Elijah will come to save him."
50 And Jesus cried again with a loud voice, and yielded up his spirit.
51 And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split;
52 the tombs also were opened, and many bodies of the saints who had fallen asleep were raised;
53 and coming out of the tombs after his resurrection they went into the holy city and appeared to many.
54 Now when the centurion and those who were with him, watching Jesus, saw the earthquake and what took place, they were filled with awe, and said, "Truly this was a son of God."
55 There were also many women there, looking on from afar, who had followed Jesus from Galilee, ministering to him;
56 among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

57 When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus.
58 He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him.
59 And Joseph took the body, and wrapped it in a clean linen cloth,
60 and laid it in his own new tomb, which he had hewn in the rock; and he rolled a great stone to the door of the tomb, and departed.
61 Mary Magdalene was there, and the other Mary, sitting opposite the sepulchre.

62 Next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate,
63 and said, "Sir, we remember how that impostor said, while he was still alive, 'After three days I will rise.'
64 Command therefore that the sepulchre be made secure until the third day, lest his disciples come and steal him away, and tell the people, 'He has risen from the dead,' and the last imposture will be worse than the first."
65 Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can."
66 So they went and made the sepulchre secure, sealing the stone and setting the guard.

28 Now after the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the sepulchre.
2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it.
3 His appearance was like lightning, and his raiment white as snow.
4 And for fear of him the guards trembled and became like dead men.
5 But the angel said to the women, "Do not be afraid; I know that you seek Jesus who was crucified.
6 He is not here; for he has risen, as he said. Come, see the place where he lay.
7 Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. Lo, I have told you."
8 So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples.
9 And behold, Jesus met them and said, "Hail!" And they came up and took hold of his feet and worshiped him.
10 Then Jesus said to them, "Do not be afraid; go and tell my brethren to go to Galilee, and there they will see me."

11 While they were going, behold, some of the guard came into the city and told the chief priests all that had taken place.
12 And when they had assembled with the elders, and taken counsel, they gave a sum of money to the soldiers,
13 saying, "You are to say, 'His disciples came by night and stole him away while we were asleep.'
14 And if this comes to the governor's ears, we will satisfy him and keep you out of trouble."
15 So they took the money, and did as they were directed; and this story has been spread among the Jews to this day.

16 Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them.
17 And when they saw him they worshiped him; but some doubted.
18 And Jesus came and said to them, "All authority in heaven and on earth has been given to me.
19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,
20 teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

mand is greatest in
37 the Law?" And he
said to him, " 'You
must love the Lord
your God with your
whole heart, your
whole soul, and your
38 whole mind.' That is
the great, first com-
39 mand. There is a sec-
ond like it: 'You must
love your neighbor as
you do yourself.'
40 These two commands
sum up the whole of
the Law and the
Prophets."

the first of all the com-
28 mands?" Jesus an-
swered, "The first one
is, 'Hear, Israel! The
Lord our God is one
30 lord, and you must
love the Lord your
God with your whole
heart, your whole
soul, your whole mind,
and your whole
31 strength.' And this is
the second: 'You
must love your neigh-
bor as you do your-
self.' No other com-
mand is greater than
32 these." The scribe
said to him, "Really,
Master, you have fine-
ly said that he stands
alone, and there is
33 none but he, and to
love him with one's
whole heart, one's
whole understanding,
and one's whole
strength, and to love
one's neighbor as
one's self is far more
than all these burnt-
offerings and sacri-
34 fices." And Jesus saw
that he answered
thoughtfully, and he
said to him, "You are
not far from the King-
dom of God!" And
no one ventured to
ask him any more
questions.

God of Isaac, and the
38 God of Jacob.' He is
not the God of dead
men but of living, for
all men are alive to
39 him." Some of the
scribes replied, "Mas-
ter, that was a fine
40 answer!" For they
did not dare to ask
him any more ques-
tions.

§91. JESUS REPUDIATES THE REVOLUTIONARY CONCEPTION OF THE MESSIAH

MATTHEW 22:41–46

41 While the Pharisees
were still gathered
there, Jesus asked
42 them, "What do you

MARK 12:35–37*a*

35 As Jesus was teach-
ing in the Temple, he
answered them and
said, "How can the

LUKE 20:41–44

41 But he said to them,
"How can the scribes
say that the Christ is
42 a son of David? For

think about the Christ? Whose son is he?" They said to
43 him, "David's." He said to them, "How is it then that David under the Spirit's influence calls him lord, and says,
44 'The Lord has said to my lord, "Sit at my right hand, Until I put your enemies under your feet" '?
45 So if David calls him lord, how can he be
46 his son?" And no one could make him an answer, and from that day no one ventured to ask him any more questions.

scribes say that the Christ is a son of Da-
36 vid? David himself, under the influence of the holy Spirit, said,
'The Lord has said to my lord, "Sit at my right hand Until I put your enemies under your feet." '
37a David himself calls him lord, and how can he be his son?"

David himself says in the Book of Psalms,
'The Lord has said to my lord, "Sit at my right hand,
43 Until I make your enemies a footstool for your feet!' "
44 David then calls him lord. So how can he be his son?"

§92. THE CULMINATION OF JESUS' ATTACK UPON THE RELIGIOUS LEADERS

Matthew, Chapter 23

23 Then Jesus said to the crowds and to his
2 disciples, "The scribes and Pharisees have taken Moses' seat.
3 So do everything they tell you, and observe it all, but do not do as they do, for they talk
4 but do not act. They tie up heavy loads and have them put on men's shoulders, but they will not lift a finger to move them.
5 They do everything they do to have men see it. They wear wide Scripture texts as charms, and they

Mark 12:37*b*–40

37b The mass of the people liked to hear
38 him. And in the course of his teaching he said to them, "Beware of the scribes who like to go about in long robes and to be saluted with respect
39 in public places, and to have the front seats in the synagogues and the best
40 places at dinners—men that eat up widows' houses and to cover it up make long prayers! They will get a far heavier sentence!"

Luke 20:45–47

45 While all the people were listening, he said
46 to his disciples, "Beware of the scribes who like to go about in long robes, and love to be saluted with respect in public places, and to have the front seats in the synagogues and the best places at banquets
47 —men who eat up widows' houses and to cover it up make long prayers! They will get all the heavier sentence!"

6 wear large tassels, and they like the best places at dinners and the front seats in the 7 synagogues, and to be saluted with respect in public places, and to have men call them 8 'Rabbi.' But you must not let people call you 'Rabbi,' for you have only one teacher, and you are 9 all brothers. And you must not call anyone on earth your father, for you have only one father, your heavenly 10 Father. And you must not let men call you master, for you have only one master, 11 the Christ. But he who is greatest among you must be your 12 servant. Whoever exalts himself will be humbled and whoever humbles himself will 13 be exalted. But alas for you, you hypocritical scribes and Pharisees, for you lock the doors of the Kingdom of Heaven in men's faces, for you will neither go in yourselves nor let those enter who are 15 trying to do so. Alas for you, you hypocritical scribes and Pharisees, for you scour land and sea to make one convert, and when he is converted you make him twice as fit for the pit 16 as you are. Alas for

you, you blind guides, who say, 'If anyone swears by the sanctuary, it does not matter, but if anyone swears by the gold of the sanctuary, it is
17 binding.' Blind fools! which is greater, the gold, or the sanctuary that makes the gold
18 sacred? You say, 'If anyone swears by the altar, it does not matter, but if anyone swears by the offering that is on it, it is bind-
19 ing.' You blind men! Which is greater, the offering, or the altar that makes the offer-
20 ing sacred? Anyone who swears by the altar is swearing by it and by everything
21 that is on it, and anyone who swears by the sanctuary is swearing by it and by him who
22 dwells in it; and anyone who swears by heaven is swearing by the throne of God and by him who sits upon
23 it. Alas for you, you hypocritical scribes and Pharisees, for you pay tithes on mint, dill, and cummin, and you have let the weightier matters of the Law go—justice, mercy, and integrity. But you should have observed these, without overlooking the
24 others. You blind guides! straining out the gnat, and yet

swallowing the camel!
25 Alas for you, you hypocritical scribes and Pharisees, for you clean the outside of the cup and the dish, but inside they are full of greed and self-in-
26 dulgence. You blind Pharisee! You must first clean the inside of the cup and the dish, so that the outside may be clean too.
27 Alas for you, you hypocritical scribes and Pharisees, for you are like white-washed tombs! They look well on the outside, but inside they are full of the bones of the dead, and all that is
28 unclean. So you outwardly appear to men to be upright, but within you are full of hypocrisy and wick-
29 edness. Alas for you, you hypocritical scribes and Pharisees, for you build tombs for the prophets, and decorate the monu-
30 ments of the upright, and say, 'If we had been living in the times of our fathers, we would not have joined them in the murder of
31 the prophets.' So you bear witness against yourselves that you are descended from the murderers of the
32 prophets. Go on and fill up the measure of your forefathers' guilt!

33 You serpents! You
brood of snakes! How
can you escape being
sentenced to the pit?
34 This is why I am going
to send you prophets,
wise men and scribes,
some of whom you
will kill and crucify,
and some you will flog
in your synagogues
and hunt from one
35 town to another; it is
that on your heads
may come all the
righteous blood shed
on the earth from the
blood of Abel the up-
right to the blood of
Zechariah, Barachi-
ah's son, whom you
murdered between the
sanctuary and the
36 altar! I tell you, all
this will come upon
37 this age! O Jerusa-
lem, Jerusalem! mur-
dering the prophets,
and stoning those who
are sent to her, how
often I have longed to
gather your children
around me, as a hen
gathers her brood un-
der her wings, but you
38 refused! Now I leave
you to yourselves.
39 For I tell you, you
will never see me
again until you say,
'Blessed be he who
comes in the Lord's
name!' "

§93. SACRIFICE AS THE MEASURE OF GENEROSITY

Mark 12:41–44

41 And he sat down facing the treasury and watched the people dropping money into it; and many rich people were putting in
42 large sums. A poor widow came up and dropped in two little copper coins which
43 make a cent. And he called his disciples to him and said, "I tell you that this poor widow has put in more than all these others who have been putting money into the
44 treasury. For they all gave of what they had to spare, but she in her want has put in everything she possessed—all she had to live on."

Luke 21:1–4

21 And looking up, he saw the rich people dropping their gifts into the treasury.
2 And he saw a poor widow drop in two
3 coppers. And he said, "I tell you, this poor widow has put in more
4 than all the rest. For they all gave from what they had to spare, but she in her want has put in all she had to live on."

§94. JESUS FORETELLS THE DESTRUCTION OF JERUSALEM AND THE END OF THE AGE

Matthew, Chapters 24, 25

24 And Jesus left the Temple and was going away, when his disciples came up to him to call his attention to the Temple build-
2 ings. But he answered, "Do you see all this? I tell you, not one stone will be left here upon another but shall be torn
3 down." As he was sitting on the Mount of Olives, the disciples

Mark, Chapter 13

13 As he was leaving the Temple, one of his disciples said to him, "Look, Master! What wonderful stones and
2 buildings!" Jesus said to him, "Do you see these great buildings? Not one stone shall be left here upon another that shall not be torn
3 down." As he was sitting on the Mount of Olives opposite the Temple, Peter, James, John, and Andrew

Luke 21:5–38

5 When some spoke about the Temple and its decoration with costly stone and votive offerings, he said,
6 "As for all this that you are looking at, the time is coming when not one stone will be left here upon another that will not be torn
7 down!" Then they asked him, "Master, when will this happen, and what will be the sign that it is going to

came up to him by themselves, and said to him, "Tell us when this is to happen, and what will be the sign of your coming, and of the close of the
4 age." Jesus answered, "Take care that no one misleads you
5 about this. For many will come under my name, and say, 'I am the Christ,' and many will be misled by
6 them. You will hear of wars and rumors of war; do not let yourselves be alarmed. They have to come, but that is not the
7 end. For nation will rise in arms against nation, and kingdom against kingdom, and there will be famines and earthquakes here
8 and there. All this is only the beginning of
9 the sufferings. Then they will hand you over to persecution and they will put you to death, and you will be hated by all the heathen because you
10 bear my name. Then many will fall away and betray one another and hate one
11 another. Many false prophets will appear, and many will be mis-
12 led by them, and because of the increase of wickedness, most men's love will grow
13 cold. But he who holds out to the end

asked him, apart from
4 the others, "Tell us when this is to happen, and what the sign will be when it is all just going to be
5 carried out." And Jesus said to them, "Take care that no one misleads you about
6 this. Many will come under my name and say, 'I am he,' and many will be misled
7 by them. But when you hear of wars and rumors of war, you must not be alarmed. They have to come, but it is not yet the
8 end. For nation will rise in arms against nation and kingdom against kingdom; there will be earthquakes here and there, there will be famines. This is only the beginning of the suffer-
9 ings. But you must be on your guard; they will hand you over to courts and you will be taken into synagogues and beaten, and you will be brought before governors and kings on my account, to testify to
10 them. For before the end the good news must be preached to
11 all the heathen. When they are taking you off to trial do not worry beforehand about what you ought to say, but say whatever is given you when the

8 take place?" And he said, "Take care not to be misled. For many will come under my name, and say, 'I am he,' and 'The time is at hand.' Do not
9 follow them. But when you hear of wars and outbreaks, do not be alarmed. These have to come first, but the end does not follow immediately."
10 Then he said to them, "Nation will rise in arms against nation, and kingdom against
11 kingdom. There will be great earthquakes, and pestilence and famine here and there. There will be horrors and great signs in the
12 sky. But before all this, men will arrest you and persecute you, and hand you over to synagogues and prisons and have you brought before kings and governors
13 on my account. It will all lead to your
14 testifying. So make up your minds not to prepare your defense,
15 for I will give you such wisdom of utterance as none of your opponents will be able to resist or dispute.
16 You will be betrayed even by your parents and brothers and kinsmen and friends and they will put some of
17 you to death, and you will be hated by ev-

14 will be saved. And this good news of the kingdom will be preached all over the world, to testify to all the heathen, and then 15 the end will come. So when you see the dreadful desecration, of which the prophet Daniel spoke, set up in the Holy Place"—the reader must take 16 note of this—"then those who are in Judea must fly to the 17 hills; a man on the roof of his house must not go down to get 18 things out of it, and a man in the field must not turn back to get 19 his coat. But alas for women who are with child at that time or 20 who have babies! And pray that you may not have to fly in winter or on the Sab- 21 bath, for there will be greater misery then than there has ever been from the beginning of creation until now, or ever will be 22 again. If those days had not been cut short, nobody would have escaped, but for the sake of God's people those days will be 23 cut short. If anyone says to you at that time, 'Look! here is the Christ!' or 'There he is!' do not believe 24 it, for false Christs and false prophets will appear, and they will time comes, for it is not you that will speak, but the holy 12 Spirit. Brother will give up brother to be put to death, and the father his child, and children will turn against their parents and have them 13 put to death. You will be hated by everyone, because you bear my name. But he who holds out to the end 14 will be saved. But as soon as you see the dreadful desecration standing where he has no right to stand" (the reader must take note of this), "then those who are in Judea must fly to the 15 hills; a man on the roof of his house must not go down or go into the house to get any- 16 thing out of it, and a man in the field must not turn back to get 17 his coat. Alas for women who are with child at that time, or who have babies! 18 Pray that it may not be winter when it 19 comes, for there will be such misery in those days as there has never been since the beginning of God's creation until now, and never will be 20 again. If the Lord had not cut those days short, nobody would have escaped, but for the sake of his own cryone because you 18 bear my name. Yet not a hair of your head 19 will perish! It is by your endurance that you will win your 20 souls. But when you see Jerusalem being surrounded by armies, then you must understand that her devastation is at hand. 21 Then those who are in Judea must fly to the hills, those who are in the city must get out of it, and those who are in the country must not go into it, 22 for those are the days of vengeance, when all that is written in the Scriptures will be 23 fulfilled. But alas for women who are with child at that time, or who have babies, for there will be great misery in the land and anger at this people. 24 They will fall by the edge of the sword, and be carried off as prisoners among all nations, and Jerusalem will be trampled under foot by the heathen, until the time of the 25 heathen comes. There will be signs too in sun, moon, and stars, and on earth dismay among the heathen, bewildered at the roar of the sea and the 26 waves. Men will swoon with fear and foreboding of what is to happen to the

show great signs and wonders to mislead God's chosen people if
25 they can. Here I have told you beforehand.
26 So if they say to you, 'There he is, in the desert!' do not go out there; 'Here he is, in a room in here!' do not
27 believe it. For just as the lightning starts in the east and flashes to the west, so the coming of the Son of Man will
28 be. Wherever there is a dead body, the vul-
29 tures will flock. But immediately after the misery of those days, the sun will be darkened, and the moon will not shed its light, and the stars will fall from the sky, and the forces of the sky will
30 shake. Then the sign of the Son of Man will appear in the sky, and all the nations of the earth will lament when they see the Son of Man coming on the clouds of the sky, in all his power
31 and splendor. And he will send out his angels with a loud trumpet-call, and they will gather his chosen people from the four winds, from one end of the sky to the other.
32 Let the fig tree teach you the lesson. As soon as its branches grow soft and put forth leaves, you know that summer is com-
chosen people he has
21 cut the days short. If anyone says to you at that time, 'Look! Here is the Christ!' or 'Look! There he is!' do not believe it.
22 For false Christs and false prophets will appear, and they will show signs and wonders to mislead God's chosen people if they
23 can. But you must be on your guard; I have told you all about it
24 beforehand. But in those days, when that misery is over, the sun will be darkened and the moon will not
25 shed its light and the stars will fall from the sky and the forces in the sky will shake.
26 Then they will see the Son of Man coming on the clouds with great
27 power and glory, and then he will send out the angels and gather his chosen people from the four winds, from one end of the world to the other.
28 "Let the fig tree teach you the lesson. As soon as its branches grow soft and put forth leaves you know that summer is com-
29 ing. So when you see these things happening, you must know that he is just at the
30 door. I tell you, these things will all happen before the present age
31 passes away. Earth
world, for the forces in the sky will shake.
27 Then they will see the Son of Man coming in a cloud with great
28 power and glory. But when this begins to happen, look up and raise your heads, for your deliverance will
29 be at hand." And he gave them an illustration: "See the fig tree
30 and all the trees. As soon as they put out their leaves, you see them and you know without being told that summer is com-
31 ing. So when you see these things happen, you must know that the Kingdom of God
32 is at hand. I tell you, it will all happen before the present generation passes away.
33 Earth and sky will pass away, but my
34 words will not. But take care that your hearts are not loaded down with self-indulgence and drunkenness and worldly cares, and that day takes you by surprise,
35 like a trap. For it will come on all who are living anywhere on the face of the earth.
36 But you must be vigilant and always pray that you may succeed in escaping all this that is going to happen, and in standing in the presence of
37 the Son of Man." He

ing. So when you see all these things, you must know that he is just at the door. I tell you, these things will all happen before the present age passes away. Earth and sky will pass away but my words will never pass away. But about that day or hour no one knows, not even the angels in heaven nor the Son, but only the Father. For just as it was in the time of Noah, it will be at the coming of the Son of Man. For just as in those days before the flood people were eating and drinking, marrying and being married until the very day Noah entered the ark, and knew nothing about it until the flood came and destroyed them all, so it will be at the coming of the Son of Man. Two men will be in the field; one will be taken and one left. Two women will be grinding with the handmill; one will be taken and one left. So you must be on the watch, for you do not know on what day your Master is coming. But you may be sure of this, that if the master of the house had known in what part of the night the thief was coming, he would and sky will pass away, but my words will not. But about that day or hour no one knows, not even the angels of heaven, nor the Son; only the Father. You must look out and be on the alert, for you do not know when it will be time; just as a man when he leaves home to go on a journey, and puts his slaves in charge, each with his duties, gives orders to the watchman to keep watch. So you must be on the watch, for you do not know when the master of the house is coming—in the evening or at midnight or toward daybreak or early in the morning—for fear he should come unexpectedly and find you asleep. And what I am telling you I mean for all—Be on the watch!"

would spend the days teaching in the Temple, but at night he would go out of the city and stay on the hill called the Mount of Olives. And in the morning all the people would come to him in the Temple to listen to him.

have been on the watch, and would not have let his house be
44 broken into. Therefore you must be ready too, for the Son of Man is coming at a time when you do
45 not expect him. Who then will be the faithful, thoughtful slave whom his master put in charge of his household, to give the members of it their supplies at the proper
46 time? Blessed is that slave if his master when he returns finds
47 him doing it. I tell you, he will put him in charge of all his
48 property. But if he is a bad slave and says to himself, 'My master is going to stay a
49 long time,' and begins to beat the other slaves, and eats and drinks with drunk-
50 ards, that slave's master will come back some day when he does not expect him, and at some time of which he does not
51 know, and will cut him in two, and put him with the hypocrites, to weep and gnash his teeth.

25 "Then the Kingdom of Heaven will be like ten bridesmaids who took their lamps and went out to meet the bride-
2 groom. Now five of them were foolish and

3 five were sensible. For
the foolish ones
brought their lamps
but brought no oil
4 with them, but the
sensible ones with
their lamps brought
5 oil in their flasks. As
the bridegroom was
slow in coming, they
all grew drowsy and
6 fell asleep. But in the
middle of the night
there was a shout,
'Here is the bride-
groom! Come out
7 and meet him!' Then
all the bridesmaids
awoke, and trimmed
8 their lamps. And the
foolish ones said to
the sensible ones,
'Give us some of your
oil, for our lamps are
9 going out.' But the
sensible ones an-
swered, 'There may
not be enough for us
and you. You had
better go to the deal-
ers and buy yourselves
10 some.' But while they
were gone to buy it,
the bridegroom ar-
rived, and the ones
that were ready went
in with him to the
wedding banquet, and
the door was closed.
11 Afterward the other
bridesmaids came and
said, 'Sir! Sir! Open
12 the door for us!" But
he answered, 'I tell
you, I do not know
13 you!' So you must
be on watch, for you
do not know either
the day or the hour.

14 For it is just like a
man who was going on
a journey, and called
in his slaves, and put
his property in their
15 hands. He gave one
five thousand dollars,
and another two thou-
sand, and another one
thousand; to each ac-
cording to his ability.
Then he went away.
16 The man who had re-
ceived the five thou-
sand dollars immedi-
ately went into busi-
ness with the money,
and made five thou-
17 sand more. In the
same way the man
who had received the
two thousand made
two thousand more.
18 But the man who had
received the one thou-
sand went away and
dug a hole in the
ground and hid his
19 master's money. Long
afterward, their mas-
ter came back and
settled accounts with
20 them. And the man
who had received the
five thousand dollars
came up bringing him
five thousand more,
and said, 'Sir, you put
five thousand dollars
in my hands; here I
have made five thou-
21 sand more.' His mas-
ter said to him, 'Well
done, my excellent,
faithful slave! you
have been faithful
about a small amount;
I will put a large one
into your hands.

Come, share your master's enjoyment!'
22 And the man who had received the two thousand came up and said, 'Sir, you put two thousand dollars into my hands; here I have made two thousand
23 more.' His master said to him, 'Well done, my excellent, faithful slave! you have been faithful about a small amount; I will put a large one into your hands. Come! share your master's enjoyment.'
24 And the man who had received the one thousand came up and said, 'Sir, I knew you were a hard man, who reaped where you had not sown, and gathered where you had
25 not threshed, and I was frightened, and I went and hid your thousand dollars in
26 the ground. Here is your money!' His master answered, 'You wicked, idle slave! You knew that I reaped where I had not sown and gathered where I had not
27 threshed? Then you ought to have put my money in the bank, and then when I came back I would have gotten my property
28 with interest. So take the thousand dollars away from him, and give it to the man who

has the ten thousand,
29 for the man who has
will have more given
him, and will be
plentifully supplied,
and from the man who
has nothing even what
he has will be taken
30 away. And put the
good-for-nothing slave
out into the darkness
outside, to weep and
grind his teeth there.'
31 When the Son of Man
comes in his splendor,
with all his angels
with him, he will take
his seat on his glori-
32 ous throne, and all the
nations will be gath-
ered before him, and
he will separate them
from one another, just
as a shepherd sepa-
rates his sheep from
33 his goats, and he will
put the sheep at his
right hand and the
34 goats at his left. Then
the king will say to
those at his right,
'Come, you whom my
Father has blessed,
take possession of the
kingdom which has
been destined for you
from the creation of
35 the world. For when I
was hungry, you gave
me food, when I was
thirsty you gave me
something to drink,
when I was a stranger,
you invited me to
36 your homes, when I
had no clothes, you
gave me clothes, when
I was sick, you looked
after me, when I was

in prison, you came
37 to see me.' Then the
upright will answer,
'Lord, when did we see
you hungry and give
you food, or thirsty,
and give you some-
38 thing to drink? When
did we see you a
stranger, and invite
you home, or without
clothing, and supply
39 you with it? When
did we see you sick or
in prison, and go to
40 see you?' The king
will answer, 'I tell
you, in so far as you
did it to one of the
humblest of these
brothers of mine, you
41 did it to me.' Then he
will say to those at
his left, 'Begone, you
cursed people, to the
everlasting fire des-
tined for the devil and
42 his angels! For when
I was hungry, you
gave me nothing to
eat, and when I was
thirsty you gave me
43 nothing to drink, when
I was a stranger, you
did not invite me
home, when I had no
clothes, you did not
supply me, when I was
sick and in prison,
you did not look after
44 me.' Then they in
their turn will answer,
'Lord, when did we
see you hungry, or
thirsty, or a stranger,
or in need of clothes, or
sick, or in prison, and
did not wait upon
45 you?' Then he will

answer, 'I tell you, in so far as you failed to do it for one of these people who are humblest, you failed to do
46 it for me.' Then they will go away to everlasting punishment, and the upright to everlasting life."

§95. JUDAS PLOTS TO BETRAY JESUS

Matthew 26:1–5, 14–16

26 When Jesus had finished this discourse he said to his disciples,
2 "You know that in two days the Passover Festival will come, and the Son of Man will be handed over to
3 be crucified." Then the high priests and the elders of the people gathered in the house of the high priest, whose name
4 was Caiaphas, and plotted to arrest Jesus by stealth and put
5 him to death. But they said, "It must not be during the festival, or there may be a riot."

14 Then one of the Twelve, named Judas Iscariot, went to the
15 high priests, and said, "What will you give me if I hand him over to you?" And they counted him out thir-
16 ty silver pieces. And from that time he watched for a good opportunity to hand him over to them.

Mark 14:1–2, 10–11

14 It was now two days before the festival of the Passover and of Unleavened Bread. And the high priests and scribes were casting about for a way to arrest him by stealth and put
2 him to death, for they said, "It must not be during the festival, or there may be a riot."

10 Then Judas Iscariot, one of the Twelve, went to the high priests to betray Jesus
11 to them. They were delighted to hear it and promised to pay him for it. So he was watching for an opportunity to betray him to them.

Luke 22:1–6

22 The festival of Unleavened Bread, which is called the Passover,
2 was approaching. And the high priests and the scribes were casting about for a way to put him to death, for they were afraid of
3 the people. But Satan entered into Judas, who was called Iscariot, a member of
4 the Twelve. And he went off and discussed with the high priests and captains of the Temple how he could betray him to them.
5 And they were delighted and agreed to
6 pay him for it. And he accepted their offer, and watched for an opportunity to betray him to them without a disturbance.

§96. A PROPHETIC ANOINTING BY A REPENTANT WOMAN

[See also §32]

Matthew 26:6–13

6 When Jesus got
back to Bethany, to
the house of Simon
7 the leper, a woman
came up to him with
an alabaster flask of
very expensive per-
fume and poured it
upon his head, while
8 he was at table. When
his disciples saw it,
they said indignantly,
"What was the use of
wasting it like that?
9 It might have been
sold for a large sum,
and the money given
10 to the poor." But Je-
sus observed this and
said to them, "Why
do you bother the
woman? It is a fine
thing that she has
11 done to me. For you
always have the poor
among you, but you
will not always have
12 me. In pouring this
perfume on me she
has done something
to prepare me for buri-
13 al. I tell you, wher-
ever this good news is
preached all over the
world, what she has
done will also be told,
in memory of her."

Mark 14:3–9

3 Jesus was in Beth-
any, at the house of
Simon the leper, and
as he was at table, a
woman came in, with
an alabaster flask of
pure nard perfume,
very expensive; she
broke the flask and
poured the perfume
4 on his head. But there
were some who said
indignantly to them-
selves, "What was the
use of wasting the per-
5 fume like that? It
might have been sold
for more than sixty
dollars, and the mon-
ey have been given to
the poor." And they
6 grumbled at her. But
Jesus said, "Leave her
alone. Why do you
bother her? It is a
fine thing that she has
7 done to me. For you
always have the poor
among you, and when-
ever you please you
can do for them, but
you will not always
8 have me. She has done
all she could; she has
perfumed my body in
preparation for my
9 burial. I tell you,
wherever the good
news is preached all
over the world, what
she has done will also
be told in memory of
her."

Luke 7:36–50

36 One of the Phari-
sees asked him to
have dinner with him,
and he went to the
Pharisee's house and
took his place at the
37 table. Now there was
a woman in the town
who was leading a sin-
ful life, and when she
learned that he was
having dinner at the
Pharisee's house, she
got an alabaster flask
38 of perfume, and came
and stood behind him
at his feet, weeping,
and began to wet his
feet with her tears,
and she wiped them
with her hair and
kissed them, and put
the perfume on them.
39 When the Pharisee
who had invited him
saw this, he said to
himself, "If this man
were really a prophet,
he would know who
and what the woman
is who is touching
him, for she leads
40 a wicked life." Jesus
answered him, and
said to him, "Simon,
there is something I
want to say to you."
He said, "Proceed,
41 Master." "Two men
were in debt to a
money-lender. One
owed him a hundred
dollars and the other
42 ten. As they could not
pay him, he canceled

what they owed him.
Now which of them
will be more attached
43 to him?" Simon an-
swered, "The one, I
suppose, for whom he
canceled most." "You
are right," he said.
44 And turning to the
woman, he said to
Simon, "Do you see
this woman? I came
to your house; you
did not give me any
water for my feet, but
she has wet my feet
with tears and wiped
them with her hair.
45 You did not give me
a kiss, but from the
moment I came in she
has not stopped kiss-
46 ing my feet. You did
not put any oil upon
my head, but she has
put perfume upon my
47 feet. Therefore, I tell
you, her sins, many as
they are, are forgiven,
for she has loved me
so much. But the man
with little to be for-
given loves me but
48 little." And he said
to her, "Your sins are
49 forgiven!" The men
at table with him be-
gan to say to them-
selves, "Who is this
man, who even for-
50 gives sins?" But he
said to the woman,
"It is your faith that
has saved you. Go in
peace."

§97. THE LAST SUPPER OF JESUS WITH HIS DISCIPLES

Matthew 26:17–30

17 On the first day of
the festival of Un-
leavened Bread, the
disciples came to Je-
sus and said, "Where
do you wish us to
make the preparations
for you to eat the
Passover supper?"
18 And he said, "Go into
the city, to a certain
man, and say to him,
'The Master says,
"My time is near. I
am going to keep the
Passover at your
house with my dis-
19 ciples."' " So the dis-
ciples did as Jesus di-
rected them, and pre-
pared the Passover
20 supper. When evening
came, he took his
place at table with the
21 twelve disciples. And
as they were eating,
he said, "I tell you,
one of you will betray
22 me!" They were deep-
ly hurt and began to
say to him one after
another, "Can it be I,
23 Master?" He an-
swered, "The man
who just dipped his
hand in the same dish
with me is going to be-
24 tray me. The Son of
Man is to go away as
the Scriptures say of
him, but alas for the
man by whom the
Son of Man is be-
trayed! It would
have been better for
that man if he had

Mark 14:12–26

12 On the first day of
the festival of Un-
leavened Bread, on
which it was custom-
ary to kill the Pass-
over lamb, Jesus' dis-
ciples said to him,
"Where do you wish
us to go and make the
preparations for you
to eat the Passover
13 supper?" So he sent
away two of his dis-
ciples, saying to them,
"Go into the city, and
you will meet a man
carrying a pitcher of
water. Follow him,
14 and whatever house he
goes into, say to the
man of the house,
'The Master says,
"Where is my room
where I can eat the
Passover supper with
15 my disciples?"' And
he will show you a
large room upstairs,
furnished and ready.
Make your prepara-
tions for us there."
16 So the disciples start-
ed and went into the
city, and found every-
thing just as he had
told them; and they
prepared the Passover
17 supper. When it was
evening he came with
18 the Twelve. And when
they were at the table
eating, Jesus said, "I
tell you, one of you is
going to betray me—
19 one who is eating with
me." And they were

Luke 22:7–30

7 When the day of
Unleavened Bread
came, on which the
Passover lamb had to
8 be sacrificed, Jesus
sent Peter and John,
saying to them, "Go
and make preparations
for us to eat the Pass-
9 over." They said to
him, "Where do you
want us to prepare
10 it?" He said to them,
"Just after you enter
the city, you will meet
a man carrying a
pitcher of water. Fol-
low him to the house
11 to which he goes, and
say to the man of the
house, 'Our Master
says to you, "Where is
the room where I can
eat the Passover sup-
per with my disci-
12 ples?"' And he will
show you a large room
upstairs with the nec-
essary furniture.
Make your prepara-
13 tions there." So they
went and found every-
thing just as he had
told them, and they
prepared the Passover
14 supper. When the
time came, he took
his place at the table,
with the apostles
15 about him. And he
said to them, "I have
greatly desired to eat
this Passover supper
with you before I
16 suffer. For I tell you,
I will never eat one

never been born!"
25 Judas, who betrayed
him, said, "Can it be
I, Master?" He said
to him, "You are
26 right!" As they were
eating Jesus took a
loaf and blessed it,
and he broke it in
pieces and gave it to
his disciples, saying,
"Take this and eat it.
27 It is my body!" And
he took the wine-cup
and gave thanks and
gave it to them, say-
ing, "You must all
28 drink from it, for this
is my blood which
ratifies the agreement,
and is to be poured
out for many people,
for the forgiveness of
29 their sins. And I tell
you I will never drink
this product of the
vine again till the day
when I shall drink the
new wine with you in
my Father's king-
30 dom!" After singing
the hymn, they went
out of the city and
up the Mount of
Olives.

hurt, and said to him
one after another,
20 "Can it be I?" He
said to them, "It is
one of the Twelve,
who is dipping his
bread in the same dish
21 with me. For the Son
of Man is indeed to go
away as the Scrip-
tures say of him, but
alas for the man by
whom the Son of Man
is betrayed! It would
have been better for
that man if he had
22 never been born." As
they were eating, he
took a loaf and blessed
it, and he broke it in
pieces and gave it to
them, saying, "Take
this. It is my body."
23 And he took the wine
cup and gave thanks
and gave it to them,
and they all drank
24 from it. And he said
to them, "This is my
blood which ratifies
the agreement, and is
to be poured out for
25 many people. I tell
you, I will never drink
the product of the
vine again till the day
when I shall drink the
new wine in the King-
26 dom of God." After
singing the hymn
they went out of the
city and up the Mount
of Olives.

again until it reaches
its fulfilment in the
Kingdom of God."
17 And when he was
handed a cup, he
thanked God, and
then said, "Take this
and share it among
18 you, for I tell you, I
will not drink the
product of the vine
again until the King-
dom of God comes."
19 And he took a loaf of
bread and thanked
God, and broke it in
pieces, and gave it to
them, saying, "This
21 is my body. Yet
look! The hand of the
man who is betraying
me is beside me on
22 the table! For the
Son of Man is going
his way, as it has been
decreed, but alas for
the man by whom the
Son of Man is be-
23 trayed!" And they
began to discuss with
one another which of
them it was who was
24 going to do this. A
dispute also arose
among them, as to
which one of them
ought to be consid-
25 ered the greatest. But
he said to them, "The
kings of the heathen
lord it over them and
their authorities are
given the title of Bene-
26 factor. But you are
not to do so, but who-
ever is greatest among
you must be like the
youngest, and the
leader like a servant.

27 For which is greater,
the man at the table,
or the servant who
waits on him? Is not
the man at the table?
Yet I am like a serv-
28 ant among you. But
it is you who have
stood by me in my
29 trials. So just as
my Father has con-
ferred a kingdom
on me, I confer on
30 you the right to eat
and drink at my table
in my kingdom, and to
sit on thrones and
judge the twelve tribes
of Israel!

§98. JESUS FORETELLS HIS DISCIPLES' DEFECTION

Matthew 26:31–35

31 Then Jesus said to
them, "You will all
desert me tonight, for
the Scriptures say, 'I
will strike the shep-
herd, and the sheep of
the flock will be scat-
32 tered.' But after I
am raised to life again,
I will go back to Gali-
33 lee before you." Peter
answered, "If they all
desert you, I will
34 never do it!" Jesus
said to him, "I tell
you, tonight, before a
cock crows, you will
disown me three
35 times!" Peter said to
him, "Even if I have
to die with you, I will
never disown you!"
All the disciples said
so too.

Mark 14:27–31

27 And Jesus said to
them, "You will all
desert me, for the
Scriptures say, 'I will
strike the shepherd,
and the sheep will be
28 scattered.' But after
I am raised to life
again I will go back
to Galilee before you."
29 But Peter said to him,
"Even if they all de-
sert you, I will not!"
30 Jesus said to him, "I
tell you, this very
night before the cock
crows twice you your-
self will disown me
31 three times!" But
he persisted vehe-
mently, "If I have to
die with you, I will
never disown you."
And they all said the
same thing.

Luke 22:31–38

31 "O Simon, Simon!
Satan has obtained
permission to sift all
32 of you like wheat, but
I have prayed that
your own faith may
not fail. And after-
ward you yourself
must turn and
strengthen your broth-
33 ers." Peter said to
him, "Master, I am
ready to go to prison
and to death with
34 you!" But he said,
"I tell you, Peter, the
cock will not crow to-
day before you deny
three times that you
35 know me!" And he
said to them, "When
I sent you out with-
out any purse or bag
or shoes, was there
anything you need-
ed?" They said, "No,

36 nothing." He said to them, "But now, if a man has a purse let him take it, and a bag too. And a man who has no sword must sell his coat and buy one.
37 For I tell you that this saying of Scripture must find its fulfilment in me: 'He was rated an outlaw.' Yes, that saying about me is to be fulfilled!"
38 But they said, "See, Master, here are two swords!" And he said to them, "Enough of this!"

§99. GETHSEMANE

Matthew 26:36–46

36 Then Jesus came with them to a place called Gethsemane, and he said to the disciples, "Sit down here while I go over yonder
37 and pray." And he took Peter and Zebedee's two sons with him, and he began to show grief and dis-
38 tress of mind. Then he said to them, "My heart is almost breaking. You must stay here and keep watch
39 with me." And he went on a little way, and threw himself on his face, and prayed, saying, "My Father, if it is possible, let this cup pass by me. Yet not as I please but as
40 you do!" When he went back to the dis-

Mark 14:32–42

32 They came to a place called Gethsemane, and he said to his disciples, "Sit down here while I
33 pray." And he took Peter, James, and John along with him, and he began to feel distress and dread,
34 and he said to them, "My heart is almost breaking. You must stay here and keep
35 watch." And he went on a little way and threw himself on the ground and prayed that if it were possible he might be spared
36 the hour of trial; and he said, "Abba!" that is, Father, "anything is possible for you! Take this cup away from me! Yet not

Luke 22:39–46

39 And he went out of the city and up on the Mount of Olives as he was accustomed to do, with his disciples fol-
40 lowing him. And when he reached the spot, he said to them, "Pray that you may not be subjected to
41 trial." And he withdrew about a stone's throw from them, and kneeling down he
42 prayed and said, "Father, if you are willing, take this cup away from me. But not my will but yours be
45 done!" When he got up from his prayer, he went to the disciples and found them asleep from sorrow.
46 And he said to them, "Why are you asleep?

ciples he found them asleep. And he said to Peter, "Then were you not able to watch with me for one hour?
41 You must all watch, and pray that you may not be exposed to trial! One's spirit is eager, but flesh and
42 blood are weak!" He went away again a second time and prayed, saying, "My Father, if it cannot pass by me without my drinking it, your
43 will be done." When he came back he found them asleep again, for they could hardly keep their eyes
44 open. And he left them and went away again and prayed a third time, in the same
45 words as before. Then he came back to the disciples and said to them, "Are you still sleeping and taking your rest? See, the time has come for the Son of Man to be handed over to wicked
46 men! Get up! Let us be going! Look! Here comes my betrayer!"

what I please but what you do!"
37 When he went back he found them asleep, and he said to Peter, "Simon, are you asleep? Were you not able to watch for one
38 hour? You must all watch, and pray that you may not be subjected to trial. One's spirit is eager, but human nature is
39 weak." He went away again and prayed in the same words as be-
40 fore. When he came back he found them asleep again, for they could hardly keep their eyes open; and they did not know what answer to make
41 to him. When he came back for the third time, he said to them, "Are you still sleeping and taking your rest? Enough of this! The time has come. See! the Son of Man is betrayed into the hands of wicked
42 men. Get up, let us be going. Look! here comes my betrayer!"

Get up, and pray that you may not be subjected to trial!"

§100. JESUS IS BETRAYED AND ARRESTED

Matthew 26:47–56

47 Just as he was speaking, Judas, one of the Twelve, came up, and with him a great crowd with swords and clubs, from the high priests

Mark 14:43–52

43 Just at that moment, while he was still speaking, Judas, who was one of the Twelve, came up, and with him a crowd of men with swords and

Luke 22:47–53

47 While he was still speaking, a crowd of people came up, with the man called Judas, one of the Twelve, at their head, and he stepped up to Jesus

and the elders of the
48 people. Now the man
who betrayed him
gave them a signal,
saying "The one I
kiss is the man. Seize
49 him!" And he went
straight up to Jesus
and said, "Good eve-
ning, Master!" and
kissed him affection-
50 ately. Jesus said to
him, "My friend,
what are you here
for?" Then they came
up and laid hands on
Jesus and secured
51 him. One of the
men with Jesus put
out his hand and drew
his sword, and strik-
ing at the high priest's
slave, cut his ear off.
52 Then Jesus said to
him, "Put your sword
back where it belongs!
For all who draw the
sword will die by the
53 sword. Do you sup-
pose I cannot appeal
to my Father, and he
would at once furnish
me more than twelve
54 legions of angels? But
then how are the
Scriptures to be ful-
filled, which say that
this must happen?"
55 At that same time
Jesus said to the
crowd, "Have you
come out to arrest me
with swords and clubs,
as though I were a
robber? Day after
day I have sat in the
Temple teaching, and
you never seized me.
56 But this has all taken
clubs, from the high
priests, scribes, and
44 elders. Now the man
who betrayed him
had given them a sig-
nal, saying, "The one
I kiss is the man.
Seize him and take
him safely away."
45 So when he came he
went straight up to
Jesus and said, "Mas-
ter!" and kissed him
46 affectionately. And
they laid hands on
him and seized him.
47 But one of the by-
standers drew his
sword and struck at
the high priest's slave
and cut his ear off.
48 And Jesus spoke and
said to them, "Have
you come out to ar-
rest me with swords
and clubs, as though
49 I were a robber? I
have been among you
day after day in the
Temple teaching, and
you never seized me.
But let the Scriptures
50 be fulfilled!" Then all
the disciples left him
and made their es-
51 cape. And a young
man followed him
with nothing but a
linen cloth about his
body; and they seized
52 him, but he left the
cloth behind and ran
away naked.
48 to kiss him. Jesus
said to him, "Would
you betray the Son of
Man with a kiss?"
49 Those who were about
him saw what was
coming and said,
"Master, shall we use
50 our swords?" And
one of them did strike
at the high priest's
slave and cut his right
51 ear off. But Jesus an-
swered, "Let me do
this much!" And he
touched his ear and
52 healed him. And Je-
sus said to the high
priests, captains of the
Temple, and elders
who had come to
take him, "Have you
come out with swords
and clubs as though I
53 were a robber? When
I was among you day
after day in the Tem-
ple you never laid a
hand on me! But you
choose this hour, and
the cover of dark-
ness!"

place in fulfilment of the writings of the prophets." Then all the disciples left him and made their escape.

§101. JESUS IS CONDEMNED BY THE RELIGIOUS AUTHORITIES FOR CLAIMING TO BE THE CHRIST

MATTHEW 26:57—27:10

57 The men who had seized Jesus took him away to Caiaphas, the high priest, at whose house the scribes and elders had gathered.
58 And Peter followed him at a distance as far as the courtyard of the high priest's house, and he went inside and sat down among the attendants to see how it came
59 out. Now the high priests and the whole council were trying to get false testimony against Jesus, so that they might put him to
60 death. And they could not, although many false witnesses presented themselves. But finally two came
61 forward and said, "This man said, 'I can tear down the sanctuary of God, and build it up in three days.'"
62 And the high priest got up and said to him, "Have you no answer to make? What about their evidence against you?"
63 But Jesus was silent.

MARK 14:53–72

53 They took Jesus away to the high priest, and all the high priests, elders, and scribes came together.
54 And Peter followed him at a distance, right into the courtyard of the high priest and sat down with the attendants and warmed himself at the
55 fire. The high priests and the whole council tried to get evidence against Jesus in order to put him to death, and they could find
56 none, for while many gave false testimony against him their evidence did not agree.
57 Some got up and gave false testimony against him to this
58 effect: "We ourselves have heard him say, 'I will tear down this sanctuary built by men's hands, and in three days I will build another, made with-
59 out hands.'" And even then their evidence did not agree.
60 Then the high priest got up and came forward into the center

LUKE 22:54–71

54 Then they arrested him and led him away and took him to the house of the high priest. And Peter followed at a distance.
55 And they kindled a fire in the middle of the courtyard and sat about it, and Peter sat down among them.
56 A maid saw him sitting by the fire and looked at him and said, "This man was
57 with him too." But he denied it, and said, "I do not know him."
58 Shortly after, a man saw him and said, "You are one of them too!" But Peter said,
59 "I am not!" About an hour later, another man insisted, "This man was certainly with him too, for he is a
60 Galilean!" But Peter said, "I do not know what you mean." And immediately, just as he spoke, a cock
61 crowed. And the Master turned and looked at Peter, and Peter remembered the words the Master had said to him—"Before the

And the high priest said to him, "I charge you, on your oath, by the living God, tell us whether you are the Christ, the son of
64 God." Jesus said to him, "It is true. But I tell you you will soon see the Son of Man seated at the right hand of the Almighty and coming upon the clouds of the
65 sky!" Then the high priest tore his clothing and said, "He has uttered blasphemy! What do we want of witnesses now? Here you have heard his
66 blasphemy! What is your decision?" They answered, "He de-
67 serves death." Then they spat in his face and struck him, and others slapped him,
68 saying, "Show us you are a prophet, you Christ! Who was it that struck you?"
69 Now Peter was sitting outside in the courtyard, and a maid came up to him, and said, "You were with Jesus the Galilean,
70 too!" But he denied it before them all, and said, "I do not know what you mean."
71 And he went out into the gateway, and another maid saw him, and said to the men there, "This fellow was with Jesus the
72 Nazarene!" He denied and asked Jesus, "Have you no answer to make? What about their evidence against
61 you?" But Jesus was silent and made no answer. The high priest again questioned him and said to him, "Are you the Christ, the son of the
62 Blessed One?" But Jesus said, "I am! and you will all see the Son of Man seated at the right hand of the Almighty and coming in the clouds of the
63 sky!" Then the high priest tore his clothing, and said, "What do we want of wit-
64 nesses now? Did you hear his blasphemy? What is your decision?" And they all condemned him as deserving to be put to
65 death. And some started to spit at him and to blindfold him and to strike him, and say to him, "Now show that you are a prophet!" And the attendants slapped him as they took
66 charge of him. While Peter was down in the courtyard, one of the high priest's maids
67 came up, and seeing Peter warming himself, she looked at him and said, "You were with this Jesus of
68 Nazareth too!" But he denied it, saying, "I do not know or cock crows today, you will disown me three
62 times!" And he went outside and wept bit-
63 terly. The men who had Jesus in custody flogged him and made
64 sport of him, and they blindfolded him, and asked him, "Show that you are a prophet! Who was it that
65 struck you?" And they said many other abusive things to him.
66 As soon as it was day, the elders of the people and the high priests and scribes assembled, and brought him before their council, and said
67 to him, "If you are the Christ, tell us so." But he said to them, "If I tell you, you will
68 not believe me, and if I ask you a question, you will not answer
69 me. But from this time on, the Son of Man will be seated at the right hand of God
70 Almighty!" And they all said, "Are you the Son of God then?" And he said to them, "I am, as you say!"
71 Then they said, "What do we want of testimony now? We have heard it ourselves from his own mouth!"

nied it again, with an oath, and said, "I do not know the man!"
73 A little while after the bystanders came up to Peter and said, "You are certainly one of them too, for your accent shows it!"
74 Then he started to swear with the strongest oaths, "I do not know the man!" And at that moment a cock
75 crowed. And Peter remembered Jesus' words when he had said, "Before a cock crows, you will disown me three times!" And he went outside and wept bitterly.

27 When it was morning all the high priests and elders of the people held a consultation about Jesus, with a view to putting him
2 to death. And they bound him and led him away and handed him over to Pilate
3 the governor. Then Judas who had betrayed him, when he saw that he had been condemned, in his remorse brought back the thirty silver pieces to the high priests and
4 said, "I did wrong when I handed an innocent man over to death!" They said, "What is that to us? You see to it your-
5 self." And he threw down the silver and left the Temple and

understand what you mean." He went out into the gateway.
69 And the maid saw him there and began again to tell the bystanders, "This fellow is one of
70 them!" But he denied it again. And again a little while after, the bystanders said to Peter, "You certainly are one of them, for you are a
71 Galilean!" But he began to swear with the strongest oaths, "I do not know this man that you are talking
72 about!" At that moment for the second time a cock crowed. And Peter remembered how Jesus had said to him, "Before the cock crows twice, you will disown me three times!" And at that, he wept aloud.

went off and hung
6 himself. The high
priests gathered up
the money, and they
said, "It is not legal
to put this into the
Temple treasury, for
7 it is blood money." So
after consultation they
bought with it the
Potter's Field as a
burial ground for
8 strangers. For this
reason that piece of
ground has ever since
been called the Field
9 of Blood. So the
words spoken by the
prophet Jeremiah were
fulfilled: "They took
the thirty silver pieces,
the price of the one
whose price had been
fixed, on whom some
of the Israelites had
10 set a price, and gave
them for the Potter's
Field as the Lord di-
rected me."

§102. PILATE SACRIFICES JESUS TO POPULAR CLAMOR

Matthew 27:11–31

11 Now Jesus stood
before the governor,
and the governor
asked him, "Are you
the king of the Jews?"
Jesus said, "Yes."
12 And while the high
priests and elders were
making their charges
against him, he made
13 no answer. Then Pi-
late said to him, "Do
you not hear what evi-
dence they are bring-
ing against you?"
14 And he made him no

Mark 15:1–20

15 As soon as it was
daylight, the high
priests held a consul-
tation with the elders
and scribes, and they
and the whole council
bound Jesus and took
him away and handed
him over to Pilate.
2 Pilate asked him, "Are
you the king of the
Jews?" He answered,
3 "Yes." And the high
priests kept heaping
accusations upon him.
4 But Pilate again asked

Luke 23:1–25

23 Then they arose in
a body and took him
2 to Pilate, and they
made this charge
against him: "Here
is a man whom we
have found mislead-
ing our nation, and
forbidding the pay-
ment of taxes to the
emperor, and claiming
to be an anointed king
3 himself." And Pilate
asked him, "Are you
the king of the Jews?"
He answered, "Yes."

reply to even a single accusation, so that the governor was greatly surprised.
15 Now at festival time the governor was accustomed to release for the people any prisoner whom they
16 chose, and at this time there was a notorious prisoner named Ba-
17 rabbas. So when they gathered to ask this, Pilate said to them, "Which one do you want me to release for you, Barabbas, or Jesus, the so-called
18 Christ?" For he knew that they had handed him over to him out
19 of envy. Now while he was on the bench his wife sent to him to say, "Do not have anything to do with that upright man, for I have just had a painful experience in a dream about him."
20 But the high priests and the elders prevailed on the crowd to ask for Barabbas, and to have Jesus put to
21 death. And the governor answered, "Which of the two do do you want me to release for you?" They
22 said, "Barabbas!" Pilate said to them, "Then what am I to do with Jesus, the so-called Christ?" They all said, "Have him
23 crucified!" He said, him, "Have you no answer to make? See what charges they are making against you."
24 But Jesus made no further answer at all, so that Pilate won-
6 dered. Now at festival time he used to set free for them one prisoner, whom they
7 petitioned for. There was in prison a man called Barabbas, among some revolutionaries who in their outbreak had com-
8 mitted murder. And a crowd of people came up and started to ask him for the
9 usual favor. Pilate asked them, "Do you want me to set the king of the Jews free
10 for you?" For he knew that the high priests had handed him over to him out of
11 envy. But the high priests stirred up the crowd to get him to set Barabbas free for
12 them instead. And Pilate again said to them, "Then what shall I do with the man you call the king
13 of the Jews?" They shouted back, "Cruci-
14 fy him!" And Pilate said to them, "Why, what has he done that is wrong?" But they shouted all the louder,
15 "Crucify him!" And as Pilate wanted to satisfy the crowd, he set Barabbas free for
4 And Pilate said to the high priests and the crowd, "I cannot find anything criminal about this
5 man." But they persisted and said, "He is stirring up the people all over Judea by his teaching. He began in Galilee and he has
6 come here." When Pilate heard this, he asked if the man were
7 a Galilean, and learning that he belonged to Herod's jurisdiction, he turned him over to Herod, for Herod was in Jerusalem at that time.
8 When Herod saw Jesus he was delighted, for he had wanted for a long time to see him, because he had heard about him and he hoped to see some wonder done by him.
9 And he questioned him at some length, but he made him no
10 answer. Meanwhile the high priests and the scribes stood by and vehemently accused
11 him. And Herod and his guards made light of him and ridiculed him, and they put a gorgeous robe on him and sent him back to
12 Pilate. And Herod and Pilate became friends that day, for they had been at en-
13 mity before. Pilate summoned the high priests and the lead-

"Why, what has he done that is wrong?" But they shouted all the louder, "Have
24 him crucified!" When Pilate saw that he was gaining nothing but that a riot was beginning instead, he took some water and washed his hands in the presence of the crowd, saying, "I am not responsible for this man's death; you must see to it your-
25 selves." And all the people answered, "His blood be on us and on
26 our children!" Then he released Barabbas for them, and he had Jesus flogged and handed him over to be
27 crucified. Then the governor's soldiers took Jesus into the barracks, and got the whole battalion together about him.
28 And they stripped him and put a red cloak on
29 him, and made a wreath of thorns and put it on his head, and they put a stick in his hand, and knelt down before him in mockery, saying, "Long live the king
30 of the Jews!" And they spat at him, and took the stick and struck him on the
31 head. And when they had finished making sport of him, they took off the cloak, and them, and after having Jesus flogged handed him over to
16 be crucified. Then the soldiers took him inside the courtyard, that is, of the governor's residence, and they called the whole battalion together.
17 And they dressed him up in a purple cloak, and made a wreath of thorns and crowned
18 him with it, and they began to acclaim him, "Long live the king
19 of the Jews!" And they struck him on the head with a stick and spat at him, and they knelt down and did
20 homage to him. When they had finished making sport of him, they took off the purple cloak and put his own clothes on him. Then they took him out of the city to crucify him.

ing members of the council and the peo-
14 ple, and said to them, "You brought this man before me charged with misleading the people, and here I have examined him before you and not found him guilty of any of the things that you accuse him of.
15 Neither has Herod, for he has sent him back to us. You see he has done nothing to call
16 for his death. So I will teach him a lesson
18 and let him go." But they all shouted out, "Kill him, and release Barabbas for us!"
19 (He was a man who had been put in prison for a riot that had taken place in the city and for murder.) But
20 Pilate wanted to let Jesus go, and he called out to them
21 again. But they kept on shouting, "Crucify him! Crucify him!"
22 And he said to them a third time, "Why, what has he done that is wrong? For I have found nothing about him to call for his death. So I will teach him a lesson and let
23 him go." But they persisted with loud outcries in demanding that he be crucified, and their shouting
24 won. And Pilate pronounced sentence that what they asked for

put his own clothes on him, and led him away to be crucified.

should be done. He released the man they asked for, who had been put in prison for riot and murder, and handed Jesus over to their will.

§103. JESUS IS EXECUTED AS A POLITICAL OFFENDER

MATTHEW 27:32–56

32 As they went out of the city they came upon a Cyrenian named Simon, and they forced him to carry Jesus' 33 cross. When they came to a place called Golgotha, which means the Place of the 34 Skull, they offered him a drink of wine mixed with gall, and when he tasted it he would not drink it. 35 And they crucified him and divided up his clothes among them by drawing lots, 36 and sat down there to keep watch of him. 37 They put above his head the charge against him, which read, "This is Jesus, the king of the Jews." 38 There were two robbers crucified with him at the time, one at his right and one 39 at his left. And the passers-by jeered at him, shaking their 40 heads and saying, "You who would tear down the sanctuary, and build one in three days, save yourself! If you are the Son of

MARK 15:21–41

21 And they forced a passer-by, who was coming in from the country, to carry his cross—one Simon, a Cyrenian, the father of Alexander and Ru- 22 fus. And they took him to the place called Golgotha, which means the Place of the 23 Skull. They offered him drugged wine, but he would not take it. 24 Then they crucified him, and divided up his clothes, drawing lots for them to see what each of them 25 should have. It was nine in the morning when they crucified 26 him. And the notice of the charge against him read, "The king 27 of the Jews." They crucified two robbers along with him, one at his right and one at 29 his left. And the passers-by jeered at him, shaking their heads and saying, "Aha! you who would tear down the sanctuary and build one in three 30 days! Come down from the cross and

LUKE 23:26–49

26 As they led Jesus away, they seized a man named Simon, from Cyrene, who was coming in from the country, and put the cross on his back, for him to carry behind 27 Jesus. He was followed by a great crowd of the people and of women who were beating their breasts and lamenting 28 him. But Jesus turned to them and said, "Women of Jerusalem, do not weep for me but weep for yourselves and for your 29 children, for a time is coming when they will say, 'Happy are the childless women, and those who have never borne or nursed 30 children!' Then people will begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us 31 up!' For if this is what they do when the wood is green, what will happen 32 when it is dry?" Two criminals were also led out to execution

God, come down from
41 the cross!" And the
high priests, too, made
sport of him with the
scribes and elders,
42 and said, "He saved
others, but he cannot
save himself! He is
King of Israel; let him
come down from the
cross now, and we will
43 believe in him. He
trusts in God; let God
deliver him if he cares
for him, for he said he
44 was God's son." Even
the robbers who were
crucified with him
abused him in the
45 same way. Now from
noon there was dark-
ness over the whole
country until three
46 o'clock. And about
three, Jesus called out
loudly, "Eloi, Eloi,
lema sabachthani?"
that is, "My God!
My God! Why have
you forsaken me?"
47 Some of the bystand-
ers when they heard
it said, "The man is
calling for Elijah!"
48 And one of them ran
off at once and got a
sponge and soaked it
in sour wine and put
it on the end of a stick
and held it up to him
49 to drink. But the
others said, "Let us
see whether Elijah will
come to save him."
50 But Jesus cried out
again loudly, and gave
51 up his spirit. And at
once the curtain of
the sanctuary was
31 save yourself!" The
high priests too made
sport of him to one
another with the
scribes and said, "He
saved others, but he
cannot save himself!
32 Let this Christ, the
king of Israel, come
down from the cross
now, so that we may
see it and believe!"
And the men who
were crucified with
33 him abused him. At
noon darkness spread
over the whole coun-
try, and lasted until
three in the afternoon.
34 And at three o'clock
Jesus called out loud-
ly, "Eloi, Eloi, lama
sabachthani?" which
means "My God, my
God, why have you
35 forsaken me?" Some
of the bystanders,
when they heard it,
said, "See! He is call-
36 ing for Elijah!" One
man ran off and soaked
a sponge in common
wine, and put it on
the end of a stick and
held it up to him to
drink, saying, "Let us
see whether Elijah
does come to take
37 him down!" But Je-
sus gave a loud cry,
38 and expired. And the
curtain of the sanctu-
ary was torn in two,
from top to bottom.
39 And when the captain
who stood facing him
saw how he expired he
said, "This man was
certainly a son of
33 with him. When
they reached the place
called the Skull, they
crucified him there,
with the criminals one
at his right and one at
34 his left. And they di-
vided up his clothes
among them by draw-
ing lots for them,
35 while the people stood
looking on. Even the
leading councilors
jeered at him, and
said, "He has saved
others, let him save
himself, if he is really
God's Christ, his Cho-
36 sen One!" The sol-
diers also made sport
of him, coming up and
offering him sour wine,
37 saying, "If you are the
king of the Jews, save
38 yourself!" For there
was a notice above his
head, "This is the king
39 of the Jews!" One of
the criminals who
was hanging there
abused him, saying,
"Are you not the
Christ? Save yourself
40 and us too!" But the
other reproved him
and said, "Have you
no fear even of God
when you are suffer-
ing the same penalty?
41 And we are suffering
it justly, for we are
only getting our de-
serts, but this man
has done nothing
42 wrong." And he said,
"Jesus, remember me
when you come into
43 your kingdom!" And
he said to him, "I tell

torn in two from top to bottom. The earth shook, the rocks split,
52 the tombs opened, and many of the saints who had fallen asleep
53 rose and left their tombs and after his resurrection went into the holy city and showed themselves to
54 many people. And the captain and the men with him who were watching Jesus, when they saw the earthquake and all that was happening, were dreadfully frightened and said, "He surely must have been
55 a son of God!" There were several women there watching from a distance who had followed Jesus from Galilee to wait upon him,
56 among them Mary of Magdala, Mary the mother of James and Joseph, and the mother of Zebedee's sons.

40 God!" There were some women also watching from a distance, among them Mary of Magdala, Mary the mother of the younger James and of Joses, and Salo-
41 me, who used to accompany him and wait on him when he was in Galilee—besides many other women who had come up to Jerusalem with him.

you, you will be in Paradise with me to-
44 day!" It was now about noon, and darkness came over the whole country, and lasted until three in
45 the afternoon, as the sun was in eclipse. And the curtain before the sanctuary
46 was torn in two. Then Jesus gave a loud cry, and said, "Father, I intrust my spirit to your hands!" With these words he ex-
47 pired. When the captain saw what had happened he praised God, and said, "This man was really inno-
48 cent!" And all the crowds that had collected for the sight, when they saw what happened, returned to the city beating their
49 breasts. And all his acquaintances and the women who had come with him from Galilee, stood at a distance looking on.

§104. JESUS IS BURIED AS THE DISCIPLES SCATTER

Matthew 27:57–66

57 In the evening a rich man named Joseph, from Arimathea, who had himself been a disciple of Jesus,
58 came. He went to Pilate and asked him for Jesus' body. Then Pilate ordered it to be
59 given to him. And Joseph took the body

Mark 15:42–47

42 Although it was now evening, yet since it was the Preparation Day, that is, the day before the Sabbath,
43 Joseph of Arimathea, a highly respected member of the council, who was himself living in expectation of the reign of God, made

Luke 23:50–56*a*

50 Now there was a man named Joseph, a member of the council, a good and upright
51 man, who had not voted for the plan or action of the council. He came from the Jewish town of Arimathea and lived in expectation of the

and wrapped it in a piece of clean linen,
60 and laid it in a new tomb that belonged to him, that he had cut in the rock, and he rolled a great stone over the doorway of the tomb, and went
61 away. And Mary of Magdala and the other Mary remained there, sitting before
62 the tomb. On the next day, that is, the day after the Preparation Day, the high priests and Pharisees went in a body to Pi-
63 late and said, "Sir, we remember that when this impostor was alive he said, 'After three days I will rise
64 again!' Give orders, therefore, to have the tomb closely guarded till the third day, so that his disciples cannot come and steal him, and then tell the people that he is risen from the dead and that delusion be worse than the other was."
65 Pilate said to them, "Take a guard of soldiers, and go and make it as secure as
66 you can." And they went and set the guard and put a seal on the stone.

bold to go to Pilate and ask for Jesus'
44 body. Pilate wondered whether he was dead already, and he sent for the captain and asked whether he
45 was dead yet, and when he learned from the captain that he was, he gave Joseph permission to take
46 the body. And he bought a linen sheet and took him down from the cross and wrapped him in the sheet, and laid him in a tomb that had been hewn out of the rock, and rolled a stone against the doorway
47 of the tomb. And Mary of Magdala and Mary, Joses' mother, were looking on and saw where he was put.

52 Kingdom of God. He went to Pilate and asked for Jesus' body.
53 Then he took it down from the cross and wrapped it in linen and laid it in a tomb hewn in the rock, where no one had yet
54 been laid. It was the Preparation Day, and the Sabbath was just
55 beginning. The women who had followed Jesus from Galilee followed and saw the tomb and how his body was put there.
56 a Then they went home, and prepared spices and perfumes.

PART VIII

THE RESURRECTION

§105. THE RESURRECTION MORNING

MATTHEW 28:1–15

28 After the Sabbath, as the first day of the week was dawning, Mary of Magdala and the other Mary went to look at the tomb.
2 And there was a great earthquake. For an angel of the Lord came down from heaven and went and rolled the stone back and
3 sat upon it. His appearance was like lightning and his clothing was as white
4 as snow. The men on guard trembled with fear of him, and became like dead men.
5 And the angel said to the women, "You need not be afraid. I know that you are looking for Jesus who was
6 crucified. He is not here, he has risen, as he said he would do. Come and see the place where he was
7 lying. Now go quickly and tell his disciples, 'He has risen from the dead, and is going back to Galilee before you. You will see him there.' Now I have given you my
8 message." And they

MARK 16:1–8 [9–11]

16 When the Sabbath was over, Mary of Magdala, Mary, James's mother, and Salome bought spices, in order to go and
2 anoint him. Then very early on the first day of the week they went to the tomb, when the sun had just
3 risen. And they said to one another, "Who will roll the stone back from the doorway of the tomb for us?"
4 And they looked up and saw that the stone had been rolled back, for it was very
5 large. And when they went into the tomb they saw a young man in a white robe sitting at the right, and they were utterly amazed.
6 But he said to them, "You must not be amazed. You are looking for Jesus of Nazareth who was crucified. He has risen, he is not here. See! This is where they laid
7 him. But go and say to his disciples and to Peter, 'He is going before you to Galilee;

LUKE 23:56*b*—24:12

56*b* On the Sabbath they rested in obedi-
24 ence to the command-ment, but on the first day of the week, at early dawn, they went to the tomb, taking the spices they had
2 prepared. But they found the stone rolled back from the tomb,
3 and when they went inside they could not
4 find the body. They were in great perplexity over this, when suddenly two men in dazzling clothing stood
5 beside them. The women were frightened and bowed their faces to the ground, but the men said to them, "Why do you look among the dead for him who is alive?
6 Remember what he told you when he was
7 still in Galilee, when he said that the Son of Man must be handed over to wicked men and be crucified and rise again on the
8 third day." Then they remembered his
9 words, and they went back from the tomb

hurried away from the tomb frightened and yet overjoyed and ran to tell the news to his
9 disciples. And Jesus himself met them, and said, "Good morning!" And they went up to him and clasped his feet, and bowed to the ground before him.
10 Jesus said to them, "You need not be afraid. Go and tell my brothers to go to Galilee and they will
11 see me there." While they were on their way, some of the guard went into the city and reported to the high priests all that had happened.
12 And they got together and consulted with the elders, and gave the soldiers a large
13 sum of money, and said to them, "Tell people that his disciples came in the night and stole him away while you were
14 asleep. And if news of it reaches the governor, we will satisfy him, and see that you do not get into
15 trouble." So they took the money and did as they were told. And this story has been current among the Jews ever since.

you will see him there, just as he told you.' "
8 And they fled out of the tomb, for they were all trembling and bewildered, and they said nothing about it to anyone, for they were afraid to do so.

[But they reported briefly to Peter and his companions all they had been told. And afterward Jesus himself sent out by them from the east to the west the sacred and incorruptible message of eternal salva-
9 tion. Now after he had risen, early on the first day of the week, he appeared first to Mary of Magdala, from whom he had driven out seven
10 evil spirits. She went and told it to his old companions, while they were mourning
11 and weeping. When they heard that he was alive and that she had seen him, they would not believe it.]

and told all this to the eleven and all the rest.
10 They were Mary of Magdala and Joanna and Mary, James's mother; and the other women also told this
11 to the apostles. But the story seemed to them to be nonsense and they would not believe them.

§106. JESUS APPEARS TO HIS DISCIPLES AT EMMAUS

[MARK 16:12–13]

12 [Afterward he showed himself in a different form to two of them as they were walking along, on their way into the
13 country. They went back and told the rest, but they would not believe them.]

LUKE 24:13–35

13 That same day two of them were going to a village called Emmaus, about seven miles from Jerusalem,
14 and they were talking together about all these things that had
15 happened. And as they were talking and discussing them, Jesus himself came up and
16 went with them, but they were prevented from recognizing him.
17 And he said to them, "What is all this that you are discussing with each other on your way?" They
18 stopped sadly, and one of them named Cleopas said to him, "Are you the only visitor to Jerusalem who does not know what has happened
19 there lately?" And he said, "What is it?" They said to him, "About Jesus of Nazareth, who in the eyes of God and of all the people was a prophet mighty in deed and
20 word, and how the high priests and our leading men gave him up to be sentenced to death, and had him
21 crucified. But we were hoping that he was to be the deliverer of Israel. Why, besides all this, it is three days since it happened.

22 But some women of
our number have
astounded us. They
went to the tomb
early this morning
23 and could not find his
body, but came back
and said that they
had actually seen a
vision of angels who
said that he was alive.
24 Then some of our
party went to the
tomb and found things
just as the women
had said, but they did
25 not see him." Then
he said to them, "How
foolish you are and
how slow to believe all
that the prophets have
26 said! Did not the
Christ have to suf-
fer thus before en-
tering upon his
27 glory?" And he be-
gan with Moses and
all the prophets and
explained to them the
passages all through
the Scriptures that
referred to himself.
28 When they reached
the village to which
they were going, he
acted as though he
29 were going on, but
they urged him not to,
and said, "Stay with
us, for it is getting
toward evening, and
the day is nearly
over." So he went in
to stay with them.
30 And when he took his
place with them at
table, he took the
bread and blessed it
and broke it in pieces

and handed it to them.
31 Then their eyes were
opened and they knew
him, and he vanished
32 from them. And they
said to each other,
"Did not our hearts
glow when he was
talking to us on the
road, and was explain-
ing the Scriptures to
33 us?" And they got up
immediately and went
back to Jerusalem and
found the eleven and
their party all togeth-
34 er, and learned from
them that the Master
had really risen and
had been seen by Si-
35 mon. And they told
what had happened
on the road, and how
they had known him
when he broke the
bread in pieces.

§107. JESUS APPEARS TO THE TEN DISCIPLES IN JERUSALEM

[Mark 16:14]

14 [Still later he ap-
peared to the Eleven
themselves when they
were at table, and re-
proached them for
their obstinacy and
want of faith, because
they had not believed
those who had seen
him after he had been
raised from the dead.]

Luke 24:36–43

36 While they were
still talking of these
things, he himself
stood among them.
37 They were startled
and panic stricken,
and thought they saw
38 a ghost. But he said
to them, "Why are
you so disturbed, and
why do doubts arise in
39 your minds? Look at
my hands and feet, for
it is I myself! Feel of
me and see, for a ghost
has not flesh and
bones, as you see I
41 have." But they

could not yet believe it for sheer joy and they were amazed. And he said to them, "Have you anything
42 here to eat?" And they gave him a piece
43 of broiled fish, and he took it and ate it before their eyes.

§108. JESUS APPEARS TO THE ELEVEN DISCIPLES ON A MOUNTAIN IN GALILEE

MATTHEW 28:16–20

16 And the eleven disciples went to Galilee to the mountain to which Jesus had di-
17 rected them. There they saw him and bowed down before him, though some were in doubt about
18 it. And Jesus came up to them and said, "Full authority in heaven and on the earth has been given
19 to me. Therefore go and make disciples of all the heathen, baptize them in the name of the Father, the Son, and the holy
20 Spirit, and teach them to observe all the commands that I have given you. I will always be with you, to the very close of the age."

[MARK 16:15–18]

15 [And he said to them, "Go to the whole world and proclaim the good news
16 to all the creation. He who believes it and is baptized will be saved, but he who does not believe it will be con-
17 demned. And signs like these will attend those who believe: with my name they will drive out demons; they will speak in for-
18 eign tongues; they will take snakes in their hands, and if they drink poison it will not hurt them; they will lay their hands on the sick, and they will get well."]

§109. JESUS ASCENDS TO HEAVEN

[MARK 16:19–20]

19 [So the Lord Jesus, after he had spoken to them, was caught up into heaven and took his seat at God's right
20 hand. And they went out and preached everywhere, while the Lord worked with them and confirmed their message by the signs that attended it.]

LUKE 21:44–53

44 Then he said to them, "This is what I told you when I was still with you—that everything that is written about me in the Law of Moses and the Prophets and the Psalms must come
45 true." Then he opened their minds to the understanding of
46 the Scriptures, and said to them, "The Scriptures said that the Christ should suffer as he has done, and rise from the dead on the third day,
47 and that repentance leading to the forgiveness of sins should be preached to all the heathen in his name.
48 You are to be witnesses to all this, beginning at Jerusalem.
49 And I will send down upon you what my Father has promised. Wait here in the city until you are clothed with power from on
50 high." And he led them out as far as Bethany. Then he lifted up his hands and blessed them.
51 And as he was blessing them, he parted from
52 them. And they went back with great joy to
53 Jerusalem, and were constantly in the Temple, blessing God.

BOOK II

THE CHRIST INTERPRETED BY CHRISTIAN EXPERIENCE

§110. THE NEW INTERPRETATION OF THE CHRIST

John 1:1–18

1 In the beginning the Word existed. The Word was with God, and the
2 3 Word was divine. It was he that was with God in the beginning. Every-
thing came into existence through him, and apart from him nothing came
4 to be. It was by him that life came into existence, and that life was the light
5 of mankind. The light is still shining in the darkness, for the darkness has
6 never put it out. There appeared a man by the name of John, with a mes-
7 sage from God. He came to give testimony, to testify to the light, so that
8 everyone might come to believe in it through him. He was not the light;
9 he came to testify to the light. The real light, which sheds light upon every-
10 one, was just coming into the world. He came into the world, and though
the world came into existence through him, the world did not recognize
11 12 him. He came to his home, and his own family did not welcome him. But
to all who did receive him and believe in him he gave the right to become
13 children of God, owing their birth not to nature nor to any human or
14 physical impulse, but to God. So the Word became flesh and blood and
lived for a while among us, abounding in blessing and truth, and we saw the
honor God had given him, such honor as an only son receives from his father.
15 (John testified to him and cried out—for it was he who said it—"He who
16 was to come after me is now ahead of me, for he existed before me!") For
from his abundance we have all had a share, and received blessing after
17 blessing. For while the Law was given through Moses, blessing and truth
18 came to us through Jesus Christ. No one has ever seen God; it is the divine
Only Son, who leans upon his Father's breast, that has made him known.

§111. THE SUPERIORITY OF JESUS TO JOHN THE BAPTIST

John 1:19–28

19 Now this is the testimony that John gave when the Jews sent priests
20 and Levites to him from Jerusalem to ask him who he was. He admitted—
he made no attempt to deny it—he admitted that he was not the Christ.
21 Then they asked him, "What are you then? Are you Elijah?" He said,
22 "No, I am not." "Are you the Prophet?" He answered, "No." Then they
said to him, "Who are you? We must have some answer to give those who

23 sent us here. What have you to say for yourself?" He said, "I am a voice of
one shouting in the desert, 'Straighten the Lord's way!' as the prophet
24 25 Isaiah said." Now the messengers were Pharisees. And they asked him,
"Then why are you baptizing people, if you are not the Christ, nor Elijah,
26 nor the Prophet?" "I am only baptizing in water," John answered, "but
27 someone is standing among you of whom you do not know. He is to come
28 after me, and I am not worthy to undo his shoe!" This took place at
Bethany, on the farther side of the Jordan, where John was baptizing.

§112. THE SACRIFICIAL MEANING OF JESUS' LIFE

JOHN 1:29–34

29 The next day he saw Jesus coming toward him, and he said, "There is
30 God's lamb, who is to remove the world's sin! This is the man of whom I
spoke when I said, 'After me there is coming a man who is even now ahead
31 of me, for he existed before me.' I did not know him, but it is in order that
he may be made known to Israel that I have come and baptized people
32 in water." And John gave this testimony: "I saw the Spirit come down
33 from heaven like a dove, and it remained upon him. I did not know him,
but he who sent me to baptize in water said to me, 'The one on whom you
see the Spirit come down and remain, is the one who is to baptize in the
34 holy Spirit.' And I did see it, and I testify that he is the Son of God."

§113. THE BEGINNINGS OF FAITH

JOHN 1:35–51

35 36 Again the next day John was standing with two of his disciples, and
37 looking at Jesus as he passed, he said, "There is God's lamb!" The two dis-
38 ciples heard him say this, and they followed Jesus. But Jesus turned, and
seeing them following him he said, "What do you want?" They said to
39 him, "Rabbi"—that is to say, Master—"where are you staying?" He said
to them, "Come and you will see." So they went and saw where he was
staying, and they spent the rest of the day with him. It was about four in
40 the afternoon. Andrew, Simon Peter's brother, was one of the two who
41 heard what John said and followed Jesus. Andrew immediately sought out
his own brother Simon and said to him, "We have found the Messiah!"—
42 that is to say, the Christ. He took him to Jesus. Jesus looked at him and
said, "You are Simon, son of John. You shall be called Cephas"—that is,
43 Peter, which means rock. The next day Jesus determined to leave for Gali-
44 lee. And he sought out Philip and said to him, "Come with me." Now
45 Philip came from Bethsaida, the town of Andrew and Peter. Philip sought
out Nathanael, and said to him, "We have found the one about whom
Moses wrote in the Law and about whom the prophets wrote; it is Jesus,
46 the son of Joseph, who comes from Nazareth!" Nathanael said to him,

"Can anything good come from Nazareth?" Philip said to him, "Come and
47 see!" Jesus saw Nathanael coming toward him, and he said of him, "Here
48 is really an Israelite without any deceit in him!" Nathanael said to him,
"How do you know me?" Jesus answered, "While you were still under that
49 fig tree, before Philip called you I saw you." Nathanael answered, "Mas-
50 ter, you are the Son of God! You are king of Israel!" Jesus answered, "Do
you believe in me because I told you that I had seen you under that fig tree?
51 You will see greater things than that!" And he said to him, "I tell you all,
you will see heaven opened and God's angels going up, and coming down
to the Son of Man!"

§114. THE MESSIANIC GLORY IN SERVICE

JOHN 2:1–12

2 Two days later there was a wedding at Cana in Galilee, and Jesus'
2 mother was present. Jesus and his disciples were also invited to the wed-
3 ing. The wine gave out, and Jesus' mother said to him, "They have no
4 more wine!" Jesus said to her, "Do not try to direct me. It is not yet time
5 for me to act." His mother said to the servants, "Do whatever he tells
6 you." Now there were six stone water jars standing there, for the cere-
monial purification practiced by the Jews, each large enough to hold twenty
7 or thirty gallons. Jesus said to them, "Fill these jars with water." So they
8 filled them full. And he said to them, "Now draw some out and take it to
9 the master of the feast." And they did so. When the master of the feast
tasted the water which had now turned into wine, without knowing where
it had come from—though the servants who had drawn the water knew—
10 he called the bridegroom and said to him, "Everyone else serves his good
wine first, and his poorer wine after people have drunk deeply, but you
11 have kept back your good wine till now!" This, the first of the signs of his
mission, Jesus showed at Cana in Galilee. By it he showed his greatness,
12 and his disciples believed in him. After this Jesus went down to Caperna-
um with his mother, his brothers, and his disciples, and they stayed there
for a few days.

§115. THE AUTHORITY OF THE CHRIST

JOHN 2:13–22

13 Now the Jewish Passover was approaching, and Jesus went up to
14 Jerusalem. In the Temple he found the dealers in cattle, sheep, and pi-
15 geons, and the money-changers sitting at their tables. And he made a lash
out of rope, and drove them all, sheep and cattle, out of the Temple, and
scattered the money-changers' coins on the ground, and overturned their
16 tables. And he said to the pigeon-dealers, "Take these things away! Do
17 not turn my Father's house into a market!" His disciples remembered that
18 the Scriptures said, "My zeal for your house will consume me!" Then the

Jews addressed him and said, "What sign have you to show us, for acting in
10 this way?" Jesus answered, "Destroy this sanctuary, and I will raise it in
20 three days!" The Jews said, "It has taken forty-six years to build this
21 sanctuary, and are you going to raise it in three days?" But he was speak-
22 ing of his body as the sanctuary. So afterward when he had risen from the dead, his disciples remembered that he had said this, and they believed the passage of Scripture and what Jesus had said.

§116. THE SPIRITUAL MEANING OF THE MESSIAH'S WORK

JOHN 2:23—3:21

23 Now when he was at Jerusalem, at the Passover Festival, many, when
24 they saw the signs that he showed, came to believe in him. But Jesus on his
25 part would not trust himself to them, for he knew them all, and had no need of anybody's evidence about men, for he knew well what was in their
3 hearts. Among the Pharisees there was a man named Nicodemus, a leader
2 among the Jews. This man went to Jesus one night, and said to him, "Mas-
ter, we know that you are a teacher who has come from God, for no one can
3 show the signs that you do, unless God is with him." Jesus answered him,
"I tell you, no one can see the Kingdom of God unless he is born over again
4 from above!" Nicodemus said to him, "How can a man be born when he is
5 old? Can he enter his mother's womb over again and be born?" Jesus an-
swered, "I tell you, if a man does not owe his birth to water and spirit, he
6 cannot get into the Kingdom of God. Whatever owes its birth to the physi-
7 cal is physical, and whatever owes its birth to the Spirit is spiritual. Do not wonder at my telling you that you must be born over again from above.
8 The wind blows wherever it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. That is the way with
9 everyone who owes his birth to the Spirit." Nicodemus said to him, "How
10 can that be?" Jesus answered, "Are you the teacher of Israel and yet igno-
11 rant of this? I tell you, we know what we are talking about and we have
12 seen the things we testify to, yet you all reject our testimony. If you will not believe the earthly things that I have told you, how can you believe the
13 heavenly things I have to tell? Yet no one has gone up into heaven except
14 the Son of Man who came down from heaven. And just as Moses in the desert lifted the serpent up in the air, the Son of Man must be lifted
15 16 up, so that everyone who believes in him may have eternal life." For God loved the world so much that he gave his only Son, so that no one who be-
17 lieves in him should be lost, but that they should all have eternal life. For God did not send his Son into the world to pass judgment upon the world,
18 but that through him the world might be saved. No one who believes in him has to come up for judgment. Anyone who does not believe stands
19 condemned already, for not believing in God's only Son. And the basis of the judgment is this, that the light has come into the world, and yet, be-

cause their actions were wicked, men have loved the darkness more than
20 the light. For everyone who does wrong hates the light and will not come
21 to it, for fear his actions will be exposed. But everyone who is living the truth will come to the light, to show that his actions have been performed in dependence upon God.

§117. THE SUPREMACY OF THE CHRIST

JOHN 3:22–36

22 After this Jesus went into the country of Judea with his disciples, and
23 stayed there with them and baptized. John too was baptizing at Aenon, near Salim, for there was plenty of water there, and people came there and
24 25 were baptized. For John had not yet been put in prison. So a discussion arose between John's disciples and a man from Judea, about purification.
26 And they went to John and said to him, "Master, the man who was with you across the Jordan, and to whom you yourself gave testimony, is bap-
27 tizing, and everybody is going to him." John answered, "A man cannot
28 get anything unless it is given to him from heaven. You will bear me witness that I said, 'I am not the Christ; I have been sent in advance of him.'
29 It is the bridegroom who has the bride; but the bridegroom's friend who stands outside and listens for his voice is very glad when he hears the
30 bridegroom speak. So this happiness of mine is now complete. He must
31 grow greater and greater, but I less and less." He who comes from above is above all others. A son of earth belongs to earth and speaks of earth.
32 He who comes from heaven is above all others. It is to what he has seen and heard that he gives testimony, and yet no one accepts his testimony.
33 34 Whoever does accept it has thereby acknowledged that God is true. For he whom God has sent speaks God's words, for God gives him his Spirit with-
35 out measure. The Father loves his Son, and has put everything in his
36 hands. Whoever believes in the Son possesses eternal life, but whoever disobeys the Son will not experience life, but will remain under the anger of God.

§118. THE WITHDRAWAL TO GALILEE

JOHN 4:1–3

4 So when the Lord learned that the Pharisees had been told that he was
2 gaining and baptizing more disciples than John—though it was not Jesus
3 himself who baptized them, but his disciples—he left Judea and went back again to Galilee.

§119. THE MESSIAH AS A REVEALER OF SIN

JOHN 4:4–42

4 5 Now he had to pass through Samaria. So he came to a town in Samaria
6 called Sychar, near the field that Jacob gave to his son Joseph, and Jacob's spring was there. So Jesus, tired with his journey, sat down just as he

was by the spring. It was about noon. A woman of Samaria came to
draw water. Jesus said to her, "Give me a drink." For his disciples had
gone into the town to buy some food. So the Samaritan woman said to him,
"How is it that a Jew like you asks a Samaritan woman like me for a
drink?" For Jews have nothing to do with Samaritans. Jesus answered,
"If you knew what God has to give, and who it is that said to you, 'Give
me a drink,' you would have asked him, and he would have given you living
water." She said to him, "You have nothing to draw water with, sir, and
the well is deep. Where can you get your living water? Are you a greater
man than our forefather Jacob, who gave us this well, and drank from it
himself, with his sons and his flocks?" Jesus answered, "Anyone who
drinks this water will be thirsty again, but anyone who drinks the water
that I will give him will never be thirsty, but the water that I will give him
will become a spring of water within him, bubbling up for eternal life."
The woman said to him, "Give me this water, sir, so that I may never be
thirsty, nor have to come all this way to draw water." He said to her, "Go
and call your husband and come back here." The woman answered, "I
have no husband." Jesus said to her, "You are right when you say
you have no husband, for you have had five husbands and the man you
are now living with is not your husband. What you say is true." The wom-
an said to him, "I see that you are a prophet, sir. Our forefathers wor-
shiped God on this mountain, and yet you Jews say that the place where
people must worship God is at Jerusalem." Jesus said to her, "Believe me,
the time is coming when you will worship the Father neither on this moun-
tain nor at Jerusalem. You worship something you know nothing about;
we know what we worship, for salvation comes from the Jews. But a time
is coming—it is already here!—when the true worshipers will worship the
Father in spirit and sincerity, for the Father wants such worshipers. God
is spirit, and his worshipers must worship him in spirit and in sincerity."
The woman said to him, "I know that the Messiah is coming—he who is
called the Christ. When he comes, he will tell us everything!" Jesus said
to her, "I who am talking to you am he!" Just then his disciples came back,
and they were surprised to find him talking with a woman, yet no one of
them asked him what he wanted or why he was talking with her. So the
woman left her pitcher and went back to the town, and said to the people,
"Come, here is a man who has told me everything I ever did! Do you sup-
pose he is the Christ?" The people went out of the town to see him. Mean-
while the disciples urged him, saying, "Master, eat something." But he
said to them, "I have food to eat of which you do not know." So the dis-
ciples said to one another, "Do you suppose that someone has brought
him something to eat?" Jesus said to them, "My food is doing the will of
him who sent me, and finishing his work. Are you not saying, 'Four months
more and the harvest will come'? Look, I tell you! Raise your eyes and

see the fields, for they are white for harvesting. The reaper is already being paid and gathering the harvest for eternal life, so that the sower may be glad with the reaper. For here the saying holds good, 'One sows, another reaps.' I have sent you to reap a harvest on which you have not worked. Other men have worked and you have profited by their work." Many of the Samaritans in that town came to believe in him because of the testimony the woman gave when she said, "He has told me everything I ever did!" So when the Samaritans came to Jesus, they asked him to stay with them, and he did stay there two days. And a great many more believed because of what he said, and they said to the woman. "It is no longer because of your statement that we believe, for we have heard him ourselves, and we know that he is really the Savior of the world."

§119a. JESUS HEALS THE SON OF A CENTURION

JOHN 4:43–54

When the two days were over, Jesus went on to Galilee, for he himself declared that a prophet is not honored in his own country. So when he reached Galilee, the Galileans welcomed him, for they had seen everything he had done at Jerusalem, at the festival, for they too had gone to the festival. So he came back to Cana in Galilee, where he had made the water into wine. There was at Capernaum one of the king's officials whose son was sick. When he heard that Jesus had come back from Judea to Galilee, he went to him and begged him to come down and cure his son, for he was at the point of death. Jesus said to him, "Unless you see signs and marvels you will never believe!" The official said to him, "Come down, sir, before my child is dead!" Jesus said to him, "You can go home. Your son is going to live." The man believed what Jesus said to him and went home. While he was on the way, his slaves met him and told him that his boy was going to live. So he asked them at what time he had begun to get better, and they said to him, "Yesterday at one o'clock the fever left him." So the father knew that it was the very time when Jesus had said to him "Your son is going to live." And he and his whole household believed in Jesus. This second sign Jesus showed after coming back from Judea to Galilee.

§120. THE MESSIAH AS A REVEALER OF GOD

JOHN, CHAPTER 5

After this there was a festival of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem near the Sheep-gate a pool called in Hebrew Bethzatha, which has five colonnades. In these there used to lie a great number of people who were sick, blind, lame, or paralyzed. There was one man there who had been sick for thirty-eight years. Jesus saw him lying there, and finding that he had been in this condition for a long time, he

said to him, "Do you want to get well?" The sick man answered, "I have
nobody, sir, to put me into the pool when the water stirs, but while I am
getting down someone else steps in ahead of me." Jesus said to him, "Get
up, pick up your mat, and walk!" And the man was immediately cured,
and he picked up his mat and walked. Now it was the Sabbath. So the
Jews said to the man who had been cured, "It is the Sabbath, and it is
against the Law for you to carry your mat." But he answered, "The man
who cured me said to me, 'Pick up your mat and walk.' " They asked him,
"Who was it that said to you, 'Pick it up and walk'?" But the man who
had been cured did not know who it was, for as there was a crowd there,
Jesus had left the place. Afterward Jesus found him in the Temple, and
said to him, "See! You are well again. Give up sin, or something worse
may happen to you." The man went and told the Jews that it was Jesus
who had cured him. This was why the Jews used to persecute Jesus, be-
cause he did things like this on the Sabbath. But he answered them, "My
Father is still at work, and I work too." On account of this the Jews were
all the more eager to kill him, because he not only broke the Sabbath but
actually called God his Father, thus putting himself on an equality with
God. So Jesus answered them, "I tell you, the Son cannot do anything of
his own accord, unless he sees the Father doing it. For whatever the Father
does, the Son also does. For the Father loves the Son and lets him see
everything that he himself is doing, and he will let him see greater deeds
than these, to make you wonder. For just as the Father awakens the dead
and makes them come to life, the Son makes anyone whom he chooses come
to life. For the Father passes judgment on no one, but he has committed
the judgment entirely to the Son, so that all men may honor the Son just
as much as they honor the Father. Whoever refuses to honor the Son re-
fuses to honor the Father who sent him. I tell you, whoever listens to my
message and believes him who has sent me, possesses eternal life, and will
not come to judgment, but has already passed out of death into life. I tell
you, the time is coming—it is here already!—when those who are dead will
listen to the voice of the Son of God, and those who listen to it will live. For
just as the Father is self-existent, he has given self-existence to the Son,
and he has given him the authority to act as judge, because he is a son of
man. Do not be surprised at this, for the time is coming when all who are
in their graves will listen to his voice, and those who have done right will
come out to resurrection and life, and those who have done wrong, to resur-
rection and judgment. I cannot do anything of my own accord. I pass
judgment just as I am told to do, and my judgment is just, for I am not
seeking to do what I please, but what pleases him who has sent me. If I
testify to myself, my testimony is not true. It is someone else who testifies
to me, and I know that the testimony that he gives about me is true. You
yourselves sent to John, and he testified to the truth. But the testimony

that I accept is not from any man; I am only saying this that you may be
35 saved. He was the lamp that burned and shone, and you were ready to be
36 gladdened for a while by his light. But I have higher testimony than
John's, for the things that my Father has intrusted to me to accomplish,
the very things that I am doing, are proof that my Father has sent me,
37 and my Father who has sent me has thus borne witness to me. You have
38 never heard his voice or seen his form, and you do not keep his message in
39 your hearts, for you do not believe the messenger whom he has sent. You
pore over the Scriptures, for you think that you will find eternal life in
40 them, and these very Scriptures testify to me, yet you refuse to come to
41
42 me for life. I do not accept any honor from men, but I know well that you
43 have not the love of God in your hearts. I have come in my Father's name,
and you refuse to accept me. If someone else comes in his own name you
44 will accept him. Yet how can you believe in me, when you accept honor
from one another, instead of seeking the honor that comes from the one
45 God? Do not suppose that I will accuse you to the Father. Moses is your
46 accuser—Moses, on whom you have fixed your hopes! For if you really
believed Moses, you would believe me, for it was about me that he wrote.
47 But if you refuse to believe what he wrote, how are you ever to believe
what I say?"

§121. THE BREAD OF EARTH

JOHN 6:1–21

6 After this Jesus went to the other side of the Sea of Galilee, or Tiberias,
2 and a great crowd followed him, because they could see the signs he
3 showed in what he did for the sick. But Jesus went up on the hill, and sat
4 down there with his disciples. Now the Jewish festival of the Passover was
5 coming. So Jesus, raising his eyes and seeing that a great crowd was com-
ing up to him, said to Philip, "Where can we buy food for these people to
6 eat?" Now he said this to test him, for he knew what he meant to do.
7 Philip answered, "Forty dollars' worth of bread would not be enough for
8 each of them to have even a little." Andrew, Simon Peter's brother, an-
9 other of his disciples, said to him, "There is a boy here who has five barley
10 loaves and a couple of fish, but what is that among so many people?" Jesus
said, "Make the people sit down." There was plenty of grass there, so the
11 men threw themselves down, about five thousand of them. Then Jesus
took the loaves, and gave thanks, and distributed them among the people
who were resting on the ground, and in the same way as much of the fish
12 as they wanted. When they were satisfied, he said to his disciples, "Pick up
13 the pieces that are left, so that nothing may be wasted." So they picked
them up, and they filled twelve baskets with pieces of the five barley loaves
14 that were left after the people had eaten. When the people saw the signs
that he showed, they said, "This is really the Prophet who was to come into

15 the world!" So Jesus, seeing that they meant to come and carry him off
16 to make him king, retired again to the hill by himself. But in the evening
17 his disciples went down to the sea and got into a boat and started across the
sea for Capernaum. By this time it was dark, and Jesus had not yet joined
18 them; a strong wind was blowing and the sea was growing rough. When
19 they had rowed three or four miles, they saw Jesus walking on the sea and
20 approaching the boat, and they were terrified. But he said to them, "It is
21 I; do not be afraid!" Then as soon as they consented to take him into the
boat, the boat was at the shore they had been trying to reach.

§122. THE BREAD OF HEAVEN

JOHN 6:22–71

22 Next day the people who had stayed on the other side of the sea saw
that there had been only one boat there, and that Jesus had not embarked
in it with his disciples, but that the disciples had gone away by themselves.
23 But some boats from Tiberias landed near the place where they had eaten
24 the bread after Jesus had given thanks for it. So when the people saw that
neither Jesus nor his disciples were any longer there, they got into the
25 boats and went to Capernaum in search of him. And when they had crossed
the sea and found him, they said to him, "When did you get here, Master?"
26 Jesus answered, "I tell you, it is not because of the signs you have seen that
you have come in search of me, but because you ate that bread and had all
27 you wanted of it. You must not work for the food that perishes, but for
that which lasts for eternal life, which the Son of Man will give you, for God
28 the Father has authorized him to do so." Then they said to him, "What
29 must we do to carry out God's work?" Jesus answered them, "The work
God has for you is to believe in the messenger that he has sent to you."
30 Then they said to him, "Then what sign do you show for us to see and so
31 come to believe you? What work are you doing? Our forefathers in the
desert had manna to eat; as the Scripture says, 'He gave them bread out of
32 heaven to eat!' " Jesus said to them, "I tell you, Moses did not give you
the bread out of heaven, but my Father gives you the bread out of heaven,
33 for it is God's bread that comes down out of heaven and gives life to the
34 35 world." Then they said to him, "Give us that bread always, sir!" Jesus
said to them, "I am the bread that gives life. No one who comes to me will
36 ever be hungry, and no one who believes in me will ever be thirsty. But as I
37 have told you, although you have seen me, you will not believe. All that my
Father gives to me will come to me, and I will never refuse anyone who
38 comes to me, for I have come down from heaven not to do what I please
39 but what pleases him who has sent me. And the purpose of him who has
sent me is this, that I should lose nothing of all that he has given me, but
40 should raise them to life on the Last Day. For it is the purpose of my Fa-
ther that everyone who sees the Son and believes in him shall have eternal

life, and that I shall raise him to life on the Last Day." The Jews complained of him for saying, "I am the bread that has come down out of heaven," and they said, "Is he not Joseph's son, Jesus, whose father and mother we know? How can he now say, 'I have come down out of heaven'?" Jesus answered, "Do not complain to one another. No one can come to me unless the Father who sent me draws him to me; then I myself will raise him to life on the Last Day. In the prophets it is written, 'And all men will be taught by God!' Everyone who listens to the Father and learns from him will come to me. Not that anyone has ever seen the Father, except him who is from God; he has seen the Father. I tell you, whoever believes already possesses eternal life. I am the bread that gives life. Your forefathers in the desert ate the manna and yet they died. But here is bread that comes down out of heaven, and no one who eats it will ever die. I am this living bread that has come down out of heaven. Whoever eats this bread will live forever, and the bread that I will give for the world's life is my own flesh!" This led the Jews to dispute with one another. They said, "How can he give us his flesh to eat?" Then Jesus said to them, "I tell you, if you do not eat the flesh of the Son of Man and drink his blood, you have no self-existent life. Whoever lives on my flesh and drinks my blood possesses eternal life, and I will raise him to life on the Last Day. For my flesh is real food and my blood is real drink. Whoever lives on my flesh and drinks my blood remains united to me and I remain united to him. Just as the living Father has sent me, and I live because of the Father, so he who lives on me will live because of me. This is the bread that has come down out of heaven—not like that which your forefathers ate and yet died. Whoever lives on this bread will live forever." Jesus said all this while he was teaching in the synagogue at Capernaum. Many of his disciples on hearing it said, "This is a harsh teaching! Who can listen to it?" But Jesus, knowing that his disciples were complaining about this, said to them, "Does this stagger you? Then what if you see the Son of Man go up where he was before? The Spirit is what gives life; flesh is of no use at all. The things that I have said to you are spirit and they are life. Yet there are some of you who will not believe." For Jesus knew from the first who would not believe, and who was going to betray him. And he added, "This is why I say to you, 'No one can come to me unless he is enabled to do so by the Father.' " In consequence of this many of his disciples drew back and would not go about with him any longer. So Jesus said to the Twelve, "Do you mean to go away too?" Simon Peter answered, "To whom can we go, sir? You have a message of eternal life, and we believe and are satisfied that you are the Holy One of God." Jesus answered them, "Did I not myself select all twelve of you? And even of you, one is an informer." He meant Judas the son of Simon Iscariot, for he, though he was one of the Twelve, was going to betray him.

§123. CHRIST AND THE WAY OF LIFE

JOHN 7:1–52

7 After this Jesus went from place to place in Galilee, for he would not do
2 so in Judea, because the Jews were making efforts to kill him. But the Jew-
3 ish camping festival was coming. So his brothers said to him, "You ought
to leave here and go to Judea, to let your disciples also see the things you
4 are doing. For no one acts in secret when he desires to be publicly known.
5 If you are going to do these things, let the world see you." For even his
6 brothers did not believe in him. Then Jesus said to them, "It is not yet
7 time for me to act, but any time is suitable for you. It is impossible for the
world to hate you, but it does hate me for testifying that its ways are
8 wrong. As for you, go up to the festival; I am not going up to this festival
9 as yet, for it is not quite time for me to go." That was what he told them,
10 and he stayed on in Galilee. But after his brothers had gone up to the festi-
val, then Jesus went up also, not publicly, but as though he did not wish to
11 be observed. Now the Jews were looking for him at the festival and asking
12 where he was, and there was a great deal of muttering about him among the
crowds, some saying that he was a good man, and others that he was not,
13 but was imposing on the people. But no one spoke of him in public, for fear
14 of the Jews. But when the festival was half over, Jesus went up to the
15 Temple and began to teach. This astonished the Jews. "How is it that this
16 man can read," they said, "when he has never gone to school?" So Jesus
answered, "My teaching is not my own; it comes from him who has sent
17 me. Anyone who resolves to do his will will know whether my teaching
18 comes from God, or originates with me. Whoever speaks simply for himself
is looking for honor for himself, but whoever looks for honor for the person
who has sent him shows his sincerity; there is no dishonesty about him.
19 Was it not Moses who gave you the Law? Yet not one of you obeys the
20 Law. Why are you trying to kill me?" The crowd answered, "You must be
21 possessed! Who is trying to kill you?" Jesus answered, "I have done just
22 one deed, and you are all astonished at it. Yet Moses gave you the rite of
circumcision—not that it began with Moses but with your forefathers—
23 and you practice it even on the Sabbath. But if a person undergoes circum-
cision on a Sabbath, to avoid breaking the Law of Moses, are you angry at
24 me for making a man perfectly well on a Sabbath? You must not judge
25 so externally; you must judge justly!" Some of the people of Jerusalem
26 said, "Is not this the man they want to kill? And here he is speaking pub-
licly, and they say nothing to him! Can the authorities really have found
27 that he is the Christ? But then, we know where this man comes from, but
28 when the Christ comes, no one will know where he is from." So Jesus, as he
was teaching in the Temple, cried out, "You do know me and you do know
where I come from, and I have not come of my own accord but someone
29 who is very real, whom you do not know, has sent me. I do know him, be-

30 cause I come from him, and he has sent me here." Then they tried to arrest
31 him, and yet no one laid hands on him, because he was not yet ready. But
many of the people believed in him, and said, "Will the Christ show more
32 signs when he comes than this man has shown?" The Pharisees heard the
people saying these things about him in whispers, and the high priests and
33 the Pharisees sent attendants to arrest him. Jesus said, "I am to be with
34 you a little while longer, and then I am going to him who has sent me. You
will look for me and you will not find me, and you will not be able to go
35 where I shall be." Then the Jews said to one another, "Where is he going,
that we shall not find him? Is he going to our people scattered among the
36 Greeks, and will he teach the Greeks? What does he mean by saying 'You
will look for me and you will not find me, and you will not be able to go
37 where I shall be'?" Now on the last day, the great day of the festival, Jesus
stood up and cried out, "If anyone is thirsty, let him come to me and drink.
38 If anyone believes in me, streams of living water, as the Scriptures say, shall
39 flow forth from his heart." He meant by this the Spirit which those who
believed in him were to receive—for the Spirit had not yet come, because
40 Jesus had not yet been glorified. So some of the people, when they heard
41 these words, said, "This is certainly the Prophet!" Others said, "This is
the Christ!" But they rejoined, "What! Is the Christ to come from Gali-
42 lee? Do not the Scriptures say that the Christ is to spring from the de-
scendants of David and to come from the village of Bethlehem where David
43 lived?" So the people were divided about him, and some of them wanted to
44 arrest him, yet no one laid hands on him. The attendants went back to the
high priests and Pharisees, and they said to the attendants, "Why have you
45 not brought him?" The attendants answered, 'No man ever talked as he
46 does!" The Pharisees answered, "Have you been imposed upon too? Have
47 any of the authorities or of the Pharisees believed in him? But these com-
48 mon people who do not know the Law are doomed!" One of them, Nico-
49 demus, who had previously gone to Jesus, said to them, "Does our Law con-
demn the accused without first hearing what he has to say, and finding out
50 what he has done?" They answered, "Are you from Galilee too? Study
and you will find that no prophet is to appear from Galilee."

[§124. THE WOMAN TAKEN IN ADULTERY]

[JOHN 7:53—8:11]

53 8 [Then all the others went home, but Jesus went to the Mountain of
2 Olives. Very early next morning he went back to the temple and all the
3 people gathered about him, and he sat down and taught them. But the
scribes and Pharisees brought in a woman who had been caught committing
4 adultery and they made her stand in the middle of the crowd, and said to
him, "Master, this woman was caught in the act of committing adultery.
5 Now in the Law, Moses commanded us to stone such women to death.

6 So what do you say?" They said this to test him, so as to get some charge
to bring against him. But Jesus leaned forward and wrote on the ground
7 with his finger. When they insisted upon an answer, he straightened up and
said to them, "Let the man among you who has never committed a sin
8 throw the first stone at her!" And he leaned forward again and went on
9 writing on the ground. But when they heard what he said, they went away
one by one, beginning with the eldest, and he was left by himself, with the
10 woman standing before him. And Jesus straightened up and said to her,
11 "Where are they? Did nobody condemn you?" And she said, "Nobody,
sir."

And Jesus said, "I will not condemn you either. Go free, and from this time give up sin."]

§125. CHRIST AS THE LIGHT OF THE WORLD

JOHN 8:12–30

12 Then Jesus spoke to them again and said, "I am the light of the world.
Whoever follows me will not have to walk in darkness but will have the
13 light of life." The Pharisees said to him, "You are testifying to yourself.
14 Your testimony is not true." Jesus answered, "Even if I am testifying to
myself, my testimony is true, for I know where I have come from and where
I am going; but you do not know where I come from or where I am going.
15 16 You judge by material standards, but I am judging nobody. But even if I
do judge, my decision is just, because I am not by myself, but the Father
17 who sent me is with me. Why, in your own Law it is stated that the testi-
18 mony of two persons is valid. Here I am testifying to myself, and the Fa-
19 ther who has sent me testifies to me." Then they said to him, "Where is
your Father?" Jesus answered, "You do not know either me or my Father.
20 If you knew me, you would know my Father too." He said these things in
the treasury, as he was teaching in the Temple, and no one arrested him,
21 because he was not yet ready. Then he said to them again, "I am going
away, and you will look for me, but you will die in the midst of your sin.
22 You cannot come where I am going." So the Jews said, "Is he going to kill
himself, and is that why he says, 'You cannot come where I am going'?"
23 He said to them, "You are from below; I am from above. You belong to
24 this world; I do not belong to this world. That is why I said to you that
you would die in the midst of your sins, for unless you believe that I am
25 what I say, you will die in the midst of your sins." They said to him, "Who
26 are you?" Jesus said to them, "Why do I even talk to you at all? I have
a great deal to say about you and to condemn in you, yet he who sent me is
truthful, and the things that I say to the world are things that I have
27 learned from him." They did not understand that he was speaking to
28 them of the Father. So Jesus said, "When you lift the Son of Man up in
the air, then you will know that I am what I say, and that I do nothing of

29 my own accord, but speak as the Father has instructed me. And he who has
sent me is with me; he has not left me alone, for I always do what pleases
30 him." And as he said this, many believed in him.

§126. THE SPIRITUAL FREEDOM OF BELIEVERS

JOHN 8:31–59

31 So Jesus said to the Jews who had believed in him, "If you abide by
32 what I teach, you are really disciples of mine, and you will know the truth
33 and the truth will set you free." They answered, "We are descended from
Abraham, and have never been anyone's slaves. How can you say to us,
34 'You will be set free'?" Jesus answered, "I tell you, everyone who commits
35 sin is a slave to sin. Now a slave does not belong to a household permanent-
36 37 ly; but a son does. So if the Son sets you free you will be really free. I know
that you are descended from Abraham, yet you want to kill me, because
38 there is no room in your hearts for my teaching. It is what I have seen in
the presence of my Father that I tell, and it is what you have heard from
39 your father that you do." They answered, "Our father is Abraham." Jesus
40 said to them, "If you are Abraham's children, then do what Abraham did.
40 But instead you are trying to kill me, a man who has told you the truth he
41 has heard from God. Abraham would not have done that. You are doing
as your father does." They said to him, "We are not illegitimate children.
42 We have one father, God himself." Jesus said to them, "If God were your
father, you would love me, for I have come from God. I have not come of
43 my own accord, but he has sent me. Why is it that you do not understand
44 what I say? It is because you cannot bear to listen to my message. The
devil is the father you are sprung from, and you want to carry out your
father's wishes. He was a murderer from the first, and he has nothing to do
with the truth, for there is no truth in him. When he tells a lie, he speaks
45 in his true character, for he is a liar and the father of them. But because I
46 tell the truth you will not believe me. Who among you can prove me guilty
47 of sin? But if I tell you the truth, why do you refuse to believe me? Who-
ever is sprung from God listens to God's words. The reason you refuse to
48 listen is that you are not sprung from God." The Jews answered, "Are we
49 not right in saying that you are a Samaritan and are possessed?" Jesus an-
swered, "I am not possessed, but I have respect for my Father, and you
50 have no respect for me. But I do not seek honor for myself; there is some-
51 one who seeks it for me, and is the judge of it. I tell you, if anyone observes
52 my teaching, he will never experience death." The Jews said to him, "Now
we are sure that you are possessed! Abraham is dead and so are the proph-
ets, and yet you say, 'If anyone observes my teaching, he will never know
53 what death is!' Are you a greater man than our forefather Abraham? Yet
54 he is dead and the prophets are dead. What do you claim to be?" Jesus
answered, "If I show special honor to myself, such honor counts for nothing.

55 It is my Father who shows me honor. You say he is your God, yet you have
never come to know him. But I know him. If I say I do not know him, I
will be a liar like yourselves. No! I do know him, and I am faithful to his
56 message. Your forefather Abraham exulted at the thought of seeing my
57 coming. He has seen it, and it has made him glad." The Jews said to him,
58 "You are not fifty years old, and have you seen Abraham?" Jesus said to
59 them, "I tell you, I existed before Abraham was born!" At that, the Jews
picked up stones to throw at him, but he disappeared and made his way
out of the Temple.

§127. HOW OPPOSITION DEVELOPS FAITH

JOHN, CHAPTER 9

9 As he passed along, he saw a man who had been blind from his birth.
2 His disciples asked him, "Master, for whose sin was this man born blind?
3 For his own, or for that of his parents?" Jesus answered, "It was neither
for his own sin nor for that of his parents, but to let what God can do be
4 illustrated in his case. We must carry on the work of him who has sent me
while the daylight lasts. Night is coming, when no one can do any work.
5 6 As long as I am in the world, I am a light for the world." As he said this he
spat on the ground and made clay with the saliva, and he put the clay on
7 the man's eyes, and said to him, "Go and wash them in the Pool of Siloam"
—a name which means One who has been sent. So he went and washed
8 them, and went home able to see. Then his neighbors and people who had
formerly seen him begging, said, "Is not this the man who used to sit and
9 beg?" Some said, "Yes! It is he!" Others said, "No! but he looks like
10 him." He himself said, "I am the man." So they said to him, "Then how
11 does it happen that you can see?" He answered, "The man they call Jesus
made some clay and rubbed it on my eyes, and said to me, 'Go to Siloam
and wash them.' So I went and when I had washed them I could see."
12 13 They said to him, "Where is he?" He answered, "I do not know." They
14 took the man who had been blind to the Pharisees. Now it was on the Sab-
15 bath that Jesus had made the clay and made him able to see. So once more
the Pharisees asked him how he had become able to see, and he said to
them, "He put some clay on my eyes, and I washed them, and I can see."
16 Then some of the Pharisees said, "This man does not come from God, for he
does not keep the Sabbath." But others said, "How can a sinful man show
17 such signs as this?" And there was a division of opinion among them. So they
asked the blind man again, "What have you to say about him, because he has
18 made you able to see?" He said, "He is a prophet!" But the Jews would
not believe that he had been blind and had become able to see until they
19 summoned the parents of the man who had been given his sight, and asked
them, "Is this your son, who you say was born blind? How is it that he can
20 see now?" His parents answered, "We know that this is our son, and that

21 he was born blind. But we do not know how it is that he can see now, or
who has made him able to see. You must ask him. He is grown up. Let
22 him tell you about himself." His parents said this because they were afraid
of the Jews, for the Jews had already made an agreement that if anyone
acknowledged Jesus as the Christ, he should be excluded from the syna-
23 gogues. That was why his parents said, "He is grown up; you must ask
24 him." So they again summoned the man who had been blind, and they said
25 to him, "Give God the praise. This man we know is a sinful man." He
answered, "I do not know about his being a sinful man. All I know is that
26 I was blind before and now I can see." They said to him, "What did he do
27 to you? How did he make you able to see?" He answered, "I have already
told you and you would not listen. Why do you want to hear it again?
28 Do you want to become disciples of his too?" Then they sneered at him
and said, "You are a disciple of his yourself, but we are disciples of Moses
29 We know that God spoke to Moses, but we do not know where this man
30 came from." The man answered, "There is something very strange about
this! You do not know where he came from, and yet he has made me able
31 to see! We know that God does not listen to sinful people, but if a man is
32 devout and obeys God, God will listen to him. It was never heard of in this
33 world that anyone made a man born blind able to see. If this man were not
34 from God, he could not do anything." They answered, "You were born in
utter sin, and are you trying to teach us?" So they excluded him from the
35 synagogue. Jesus learned that they had excluded him, and he found the
36 man and said to him, "Do you believe in the Son of Man?" The man
37 answered, "Who is he, sir? Tell me, so that I may believe in him." Jesus
said to him, "You have seen him already, and it is he who is now talking to
38 you." And he said, "I believe, sir!" and he fell on his knees before him.
39 And Jesus said, "I have come into this world to judge men, that those who
40 cannot see may see, and that those who can see may become blind." Some
Pharisees who were present heard this, and they said to him, "Then are we
41 blind too?" Jesus said to them, "If you were blind, you would be guilty of
no sin, but as it is, you say 'We can see'; so your sin continues.

§128. A SACRIFICE OF SERVICE

JOHN 10:1–21

10 "I tell you, any man who does not enter the sheepfold by the door,
2 but climbs over at some other place, is a thief and robber. But the man who
3 enters by the door is the shepherd of the flock. The watchman opens the
door to him, and the sheep obey his voice, and he calls to his own sheep and
4 leads them out. When he gets his own flock all out, he goes in front of them,
5 and the sheep follow him, because they know his voice. But they will never
follow a stranger but will run away from him, because they do not know
6 the voices of strangers." This was the figure Jesus used in speaking to

them, but they did not understand what he meant by it. So Jesus said again, "I tell you, I am the door of the sheepfold. All who have come before me are thieves and robbers, but the sheep would not obey them. I am the door. Whoever enters through me will be saved, and will pass in and out and find pasture. A thief comes only to steal and kill and destroy; I have come to let them have life, and to let them have it in abundance. I am the good shepherd. A good shepherd will give his life for his sheep. A hired man who is not a shepherd and does not own the sheep, when he sees a wolf coming, will leave the sheep and run away, and the wolf will carry them off and scatter the flock. For he is only a hired man, and does not care about the sheep. I am the good shepherd. I know my sheep and my sheep know me, just as the Father knows me and I know the Father, and I am giving my life for my sheep. I have other sheep too that do not belong to this fold. I must lead them too, and they will obey my voice, and they will all become one flock, with one shepherd. This is why the Father loves me, because I am giving my life, but giving it to take it back again. No one has taken it from me, but I am giving it of my own accord. I have power to give it, and I have power to take it back again. These are the orders I have received from my Father." These words caused a fresh division of opinion among the Jews. Many of them said, "He is possessed and mad! Why do you listen to him?" Others said, "These are not the words of a man who is possessed. Can a madman make blind men see?"

§129. THE TRUE POWER OF DIVINE LOVE

JOHN 10:22–42

That was the time of the Rededication Festival at Jerusalem. It was winter time and Jesus was walking up and down inside the Temple, in Solomon's Colonnade. So the Jews gathered around him and said to him, "How much longer are you going to keep us in suspense? If you are really the Christ, tell us so frankly!" Jesus answered, "I have told you so, and you will not believe it. The things I have been doing by my Father's authority are my credentials, but you do not believe it because you do not belong to my sheep. My sheep listen to my voice, and I know them and they follow me, and I give them eternal life, and they shall never be lost, and no one shall tear them out of my hands. What my Father has intrusted to me is of more importance than anything else, and no one can tear anything out of the Father's hands. The Father and I are one." The Jews again picked up stones to stone him with. Jesus answered, "I have let you see many good things, from the Father; which of them do you mean to stone me for?" The Jews answered, "We are not stoning you for doing anything, but for your impious talk, and because you, a mere man, make yourself out to be God." Jesus answered, "Is it not declared in your Law, 'I said, "You are gods" '? If those to whom God's message was addressed were called

36 gods—and the Scripture cannot be set aside—do you mean to say to me
whom the Father has consecrated and made his messenger to the world,
37 'You are blasphemous,' because I said, 'I am God's Son'? If I am not doing
38 the things my Father does, do not believe me. But if I am doing them, then
even if you will not believe me, believe the things I do, in order that you
may realize and learn that the Father is in union with me, and I am in union
39 with the Father." In consequence of this they again tried to arrest him,
40 and he withdrew out of their reach. He went across the Jordan again to the
41 place where John used to baptize at first, and there he stayed. And people
came to him in great numbers, and they said to him, "John did not show
any sign in proof of his mission, but all that he said about this man was
42 true." And many became believers in him in that place.

§130. AT THE TOMB OF A FRIEND

JOHN 11:1–46

11 Now a man named Lazarus was sick; he lived in Bethany, the village of
2 Mary and her sister Martha. It was the Mary who poured perfume upon
the Master and wiped his feet with her hair, whose brother Lazarus was
3 sick. So the sisters sent this message to Jesus: "Master, your friend is
4 sick." When Jesus received it he said, "This sickness is not to end in death,
but is for the honor of God, that through it the Son of God may be hon-
5 6 ored. Jesus loved Martha and her sister and Lazarus. So when he heard
that Lazarus was sick, he stayed on for two days in the place where he was,
7 8 and then afterward said to his disciples, "Let us go back to Judea." The
disciples said to him, "Master, the Jews have just been trying to stone you,
9 and are you going back there again?" Jesus answered, "Is not the day
twelve hours long? If a man travels by day he will not stumble, for he can
10 see the light of this world; but if he travels at night he will stumble because
11 he has no light." He told them this, and then he added, "Our friend Laza-
12 rus has fallen asleep, but I am going there to wake him." The disciples said
13 to him, "Master, if he has fallen asleep he will recover." Now Jesus had
referred to his death. But they supposed that he meant a natural falling
14 15 asleep. So Jesus then told them plainly, "Lazarus is dead, and for your sake
I am glad that I was not there, so that you may learn to believe in me.
16 But let us go to him." So Thomas the Twin said to his fellow-disciples,
17 "Let us go also, and die with him." When Jesus arrived he found that
18 Lazarus had been buried for four days. Now Bethany is only about two
19 miles from Jerusalem, and a number of Jews had come out to see Mary and
20 Martha, to condole with them about their brother. When Martha heard
that Jesus was coming she went out to meet him, but Mary remained at
21 home. Martha said to Jesus, "Master, if you had been here, my brother
22 would not have died! Even now I know that anything you ask God for, he
23 24 will give you." Jesus said to her, "Your brother will rise." Martha said to

him, "I know that he will rise at the resurrection, on the Last Day."
25 Jesus said to her, "I myself am Resurrection and Life. He who believes in
26 me will live on, even if he dies, and no one who is alive and believes in me
27 will ever die. Do you believe that?" She said to him, "Yes, Master, I do indeed believe that you are the Christ, the Son of God, who was to come
28 into the world." With these words she went and called her sister Mary,
29 whispering to her, "Here is the Master, asking for you." When she heard it
30 she sprang up and went to him, for Jesus had not yet come into the village,
31 but was still at the place where Martha had met him. The Jews who were sitting with her in the house, condoling with her, when they saw Mary spring up and go out, supposed that she was going to weep at the tomb,
32 and followed her. When Mary came where Jesus was and saw him, she fell at his feet, and said, "Master, if you had been here, my brother would not
33 have died!" When Jesus saw her weep and the Jews who had come with her
34 weeping too, repressing a groan, and yet showing great agitation, he said, "Where have you laid him?" They answered, "Come and see, Master."
35 Jesus shed tears. So the Jews said, "See how much he loved him!" But
36 some of them said, "Could not this man, who opened the eyes of that
37 blind man, have kept Lazarus from dying?" Again repressing a groan,
38 Jesus went to the tomb. It was a cave with a stone laid against the mouth
39 of it. Jesus said, "Move the stone away." The dead man's sister, Martha, said to him, "Master, by this time he is decaying, for he has been dead four
40 days." Jesus said to her, "Have I not promised you that if you will believe
41 in me you will see the glory of God?" So they moved the stone away. And Jesus looked upward and said, "Father, I thank you for listening to me,
42 though I knew that you always listen to me. But I have said this for the sake of the people that are standing around me that they may believe that
43 you have made me your messenger." After saying this he called out in a
44 loud voice, "Lazarus, come out!" The dead man came out, bound hand and foot with wrappings, and with his face muffled with a handkerchief.
45 Jesus said to them, "Unbind him and let him move." So it came about that many of the Jews who had come to visit Mary and saw what Jesus did,
46 came to believe in him, but some of them went back to the Pharisees and told them what he had done.

§131. GROWING OPPOSITION TO THE REVEALER

JOHN 11:47–57

47 Then the high priests and the Pharisees called a meeting of the council, and they said, "What are we to do about the fact that this man is showing
48 so many signs? If we let him go on, everybody will believe in him, and then the Romans will come and put an end to our holy place and our people."
49 But one of them, Caiaphas, who was high priest that year, said to them,
50 "You know nothing about it. You do not realize that it is to your interest

that one man should die for the people, instead of the whole nation being
51 destroyed." Now he was not self-moved in saying this, but as high priest
52 for that year he was inspired to say that Jesus was to die for the nation—
and not only for the nation but also for the purpose of uniting the scattered
53 children of God. So from that day they planned to kill Jesus. In conse-
54 quence of this, Jesus did not appear in public among the Jews any longer,
but he left that neighborhood and went to the district near the desert, to a
55 town called Ephraim, and stayed there with his disciples. Now the Jewish
Passover Festival was approaching and many people went up to Jerusalem
56 from the country, to purify themselves before the Passover. So they were
looking for Jesus there, and asking one another as they stood in the Temple,
"What do you think? Do you think he will not come to the festival at all?"
57 For the high priests and the Pharisees had given orders that anyone who
found out where he was should let them know, so that they might arrest
him.

§132. A RETOLD ANECDOTE OF THE MASTER

JOHN 12:1–11

12 Six days before the Passover Jesus came to Bethany, where Lazarus,
2 whom he had raised from the dead, was living. They gave a dinner for him
there, and Martha waited on them, while Lazarus was at the table with
3 him. And Mary took a pound of choice perfume, very costly, and poured it
on Jesus' feet, and then wiped his feet with her hair, and the whole house
4 was filled with the fragrance of the perfume. But Judas Iscariot, one of his
5 disciples, who was going to betray him, said, "Why was this perfume not
6 sold for sixty dollars, and the money given to the poor?" But he did not say
this because he cared about the poor, but because he was a thief and when
7 he had charge of the purse he used to take what was put in it. Jesus said,
8 "Let her alone; let her keep it for the day of my funeral, for you always
9 have the poor among you, but you will not always have me." A great
many of the Jews found out that he was there, and they came to Bethany
not only to see Jesus but also to see Lazarus, whom he had raised from the
10 11 dead. But the high priests planned to kill Lazarus also, for because of him
many of the Jews were leaving them and becoming believers in Jesus.

§133. THE PUBLIC DISCLOSURE OF MESSIAHSHIP

JOHN 12:12–19

12 On the following day the crowds that had come up to the festival,
13 hearing that Jesus was coming to Jerusalem, got palm branches and went
out to meet him, shouting,

"God bless him!
God bless him who comes in the Lord's name!
Blessings on the king of Israel!"

14 And Jesus found a young ass and mounted it, in accordance with the Scrip-
ture,
15 "Do not be afraid, Daughter of Zion!
See, your king is coming mounted on an ass's colt!"
16 His disciples did not understand this at the time but after Jesus was glori-
fied they remembered that this was said of him in Scripture and that it had
17 happened to him. The crowd that had been with him when he called
Lazarus out of the tomb and raised him from the dead was telling about it.
18 That was why the crowd went out to meet him, because they heard that he
19 had showed that sign. So the Pharisees said to one another, "You see, you
cannot do anything! The whole world has run after him!"

§134. JESUS' NEW TEMPTATION AND NEW FAITH

JOHN 12:20–50

20 There were some Greeks among those who had come up to worship at
21 the festival, and they went to Philip, who was from Bethsaida in Galilee,
22 and made this request of him: "Sir, we want to see Jesus." Philip went and
23 told Andrew, and Andrew and Philip went to Jesus and told him. Jesus an-
24 swered, "The time has come for the Son of Man to be glorified. I tell you,
unless a grain of wheat falls on the ground and dies, it remains just one
25 grain. But if it dies, it yields a great harvest. Whoever loves his life loses
it, and whoever hates his life in this world will preserve it for eternal life.
26 If anyone serves me, he must follow me, and wherever I am found, my
servant must be also. If anyone serves me, my Father will show him
27 honor. Now my heart is troubled; what am I to say? Father, save me from
this trial! And yet it was for this very purpose that I have come to this
28 trial. Father, honor your own name!" Then there came a voice from the
29 sky, "I have honored it, and I will honor it again!" The crowd of bystand-
ers heard it and said it was thunder. Others said, "It was an angel speaking
30 to him!" Jesus answered, "It was not for my sake that the voice came, but
31 for yours. The judgment of this world is now in progress. Its evil genius is
32 now to be expelled, and if I am lifted up from the ground, I will draw all
33 men to myself." He said this to show the kind of death he was going to die.
34 The crowd answered, "We have learned from the Law that the Christ is
to remain here forever. So how can you say that the Son of Man must be
35 lifted up? Who is this Son of Man?" Jesus said to them, "You will have
the light only a little while longer. Go on while you still have the light, so
that darkness may not overtake you, for those who go about in the dark do
36 not know where they are going. While you have the light believe in the
light, that you may become sons of light." With these words Jesus went
37 away, and disappeared from them. But for all the signs he had shown

38 among them, they refused to believe in him, in fulfilment of the saying of
the prophet Isaiah,
"Lord, who has believed our account?
And to whom has the Lord's mighty arm been unveiled?"
39 So they could not believe; for Isaiah says again,
40 "He has made their eyes blind and their minds dull,
To keep them from seeing with their eyes, and understanding
with their minds,
And turning to me to be cured."
41 Isaiah said this because he saw his glory; it was of him that he spoke.
42 Yet for all that, even among the leading men, many came to believe in him,
but on account of the Pharisees they would not acknowledge it, for fear of
43 being excluded from the synagogues, for they cared more for the approval
44 of men than for the approval of God. But Jesus cried loudly, "Whoever
45 believes in me, believes not in me but in him who has sent me: and whoever
46 sees me, sees him who has sent me. I have come into the world as a light,
47 so that no one who believes in me may have to remain in darkness. If any-
one hears my words and disregards them, it is not I that judge him, for I
48 have not come to judge the world but to save the world. Whoever rejects
me and refuses to accept my teachings is not without his judge; the very
49 message I have given will be his judge on the Last Day, for I have not
spoken on my own account, but the Father who has sent me has himself
50 given me orders what to tell and what to say. And I know his orders mean
eternal life. So whatever I say, I say only as the Father has told me."

§135. THE SETTING OF THE TEACHING

JOHN 13:1–30

13 Before the Passover Festival began, Jesus knew that the time had come
for him to leave this world and go to the Father, but he had loved those who
2 were his own in the world, and he loved them to the last. So at supper—
the devil having by this time put the thought of betraying Jesus into the
3 mind of Judas Iscariot, Simon's son—Jesus, fully aware that the Father
had put everyting into his hands, and that he had come from God and was
4 going back to God, rose from the table, took off his outer clothing, and
5 fastened a towel about his waist. Then he poured water into the basin and
began to wash the disciples' feet, wiping them with the towel that was
6 about his waist. So he came to Simon Peter. He said to him, "Master, are
7 you going to wash my feet?" Jesus answered, "You cannot understand
8 now what I am doing, but you will learn by and by." Peter said to him, "I
will never let you wash my feet!" Jesus answered, "You will have no share
9 with me unless I wash you." Simon Peter said to him, "Master, wash not
10 only my feet but my hands and my face too!" Jesus said to him, "Anyone
who has bathed only needs to have his feet washed to be altogether clean.

11 And you are already clean—though not all of you." For he knew who was
going to betray him; that was why he said, "You are not all of you clean."
12 When he had washed their feet and put on his clothes and taken his place,
he said to them again, "Do you understand what I have been doing to you?
13 You call me Teacher and Master, and you are right, for that is what I am.
14 If I then, your Master and Teacher, have washed your feet, you ought to
15 wash one another's feet too. For I have set you an example, in order that
16 you may do what I have done to you. I tell you, no slave is superior to his
17 master, and no messenger is greater than the man who sends him. Now
18 that you have this knowledge, you will be blessed if you act upon it. I do
not mean all of you; I know whom I have chosen; but let the Scripture be
fulfilled:

'He who is eating my bread
Has raised his heel against me.'

19 From now on I will tell you things before they happen, so that when they
20 do happen you may believe that I am what I say. I assure you, whoever
welcomes any messenger of mine welcomes me and whoever welcomes me
21 welcomes him who has sent me." After Jesus had said this he was greatly
moved and said solemnly, "I tell you, it is one of you that will betray me!"
22 The disciples looked at one another in doubt as to which of them he meant.
23 Next to Jesus, at his right at the table, was one of his disciples whom Jesus
24 especially loved. So Simon Peter nodded to him and said to him, "Tell us
25 whom he means." He leaned back from where he lay, on Jesus' breast, and
26 said to him, "Master, who is it?" Jesus answered, "It is the one to whom I
am going to give this piece of bread when I have dipped it in the dish."
So he dipped the piece of bread and took it and gave it to Judas, Simon
27 Iscariot's son. After he took the bread, Satan took possession of him. Then
28 Jesus said to him, "Be quick about your business." But no one else at the
29 table knew what he meant by telling him this, for some of them thought
that as Judas had the purse Jesus meant to say to him, "Buy what we need
30 for the festival," or to have him give something to the poor. So immediate-
ly after taking the piece of bread he went out. It was then night.

§136. THE GLORY OF SACRIFICIAL LOVE

JOHN 13:31–38

31 When he was gone, Jesus said, "Now the Son of Man has been honored,
32 and God has been honored through him, and God will through himself
33 honor him; he will honor him immediately. My children, I am to be with
you only a little longer. You will look for me, but, as I said to the
34 Jews, where I am going you cannot follow. I give you a new command:
Love one another. Just as I have loved you, you must love one another.
35 By this they will all know that you are my disciples—by your love for one
36 another." Simon Peter said to him, "Master, where are you going?" Jesus

answered, "I am going where you cannot follow me now, but you will follow
37 me later." Peter said to him, "Master, why cannot I follow you now? I will
38 lay down my life for you." Jesus answered, "You will lay down your life
for me? I tell you, before a cock crows, you will disown me thrice over!

§137. THE TRUE MEANING OF THE CHRIST'S DEPARTURE AND RETURN

JOHN, CHAPTER 14

14 "Your minds must not be troubled; you must believe in God, and be-
2 lieve in me. There are many rooms in my Father's house; if there were not,
I would have told you, for I am going away to make ready a place for you.
3 And if I go and make it ready, I will come back and take you with me, so
4 that you may be where I am. You know the way to the place where I am
5 going." Thomas said to him, "Master, we do not know where you are go-
6 ing; how can we know the way?" Jesus said to him, "I am Way and Truth
7 and Life. No one can come to the Father except through me. If you knew
me, you would know my Father also. From now on you do know him and
8 you have seen him." Philip said to him, "Master, let us see the Father, and
9 it will satisfy us." Jesus said to him, "Have I been with you so long, and
yet you, Philip, have not recognized me? Whoever has seen me has seen
10 the Father. How can you say, 'Let us see the Father'? Do you not believe
that I am in union with the Father and the Father is in union with me? I
am not the source of the words that I say to you, but the Father who is
11 united with me is doing these things himself. You must believe that I am in
union with the Father and that the Father is in union with me, or else you
12 must believe because of the things themselves. I tell you, whoever believes
in me will do such things as I do, and things greater yet, because I am going
13 to the Father. Anything you ask for as followers of mine I will grant, so
14 that the Father may be honored through the Son. I will grant anything
15 you ask me for as my followers. If you really love me, you will observe my
16 commands. And I will ask the Father and he will give you another Helper
17 to be with you always. It is the Spirit of Truth. The world cannot obtain
that Spirit, because it does not see it or recognize it; you recognize it be-
18 cause it stays with you and is within you. I am not going to leave you
19 friendless. I am coming back to you. In a little while the world will not see
me any more, but you will still see me, because I shall live on, and you will
20 live on too. When that day comes you will know that I am in union with
21 my Father and you are with me and I am with you. It is he who has my
commands and observes them that really loves me, and whoever loves me
will be loved by my Father, and I will love him and show myself to him."
22 Judas (not Judas Iscariot), said to him, "Master, how does it happen that
23 you are going to show yourself to us and not to the world?" Jesus an-
swered, "Anyone who loves me will observe my teaching, and my Father

24 will love him and we will come to him and live with him. No one who does
not love me will observe my teaching, and yet the teaching you are listening
25 to is not mine but is that of him who has sent me. I have told you this
26 while I am still staying with you, but the Helper, the holy Spirit which the
Father will send in my place, will teach you everything and remind you of
27 everything that I have told you. I leave you a blessing; I give you my own
blessing. I do not give it to you as the world gives. Your minds must not
28 be troubled or afraid. You have heard me say that I am going away and
am coming back to you; if you loved me you would be glad that I am going
29 to my Father, for the Father is greater than I. And I have told you of it
30 now before it happens, in order that when it happens you may believe in
30 me. I shall not talk much more with you, for the evil genius of the world is
31 coming. He has nothing in common with me, but he is coming that the
world may know that I love the Father and am doing what he has com-
manded me to do. Come, let us go away."

§138. THE TRUE MEANING OF LOYALTY TO THE MESSIAH

JOHN, CHAPTERS 15, 16

15 2 "I am the true vine, and my Father is the cultivator. Any branch of
mine that does not bear fruit he trims away, and he prunes every branch
3 that bears fruit, to make it bear more. You are pruned already because of
4 the teaching that I have given you. You must remain united to me and I
will remain united to you. Just as no branch can bear fruit by itself unless
5 it remains united to the vine, you cannot unless you remain united to me. I
am the vine, you are the branches. Anyone who remains united to me, with
me united to him, will be very fruitful, for you cannot do anything apart
6 from me. Anyone who does not remain united to me is thrown away like
a branch and withers up, and they gather them and throw them into the
7 fire and burn them. If you remain united to me and my words remain in
8 your hearts, ask for whatever you please and you shall have it. When you
9 are very fruitful and show yourselves to be disciples of mine, my Father is
9 honored. I have loved you just as the Father has loved me. You must re-
10 tain my love. If you keep my commands you will retain my love, just as I
11 have observed the Father's commands and retain his love. I have told you
all this so that you may have the happiness I have had, and your happiness
12 may be complete. The command that I give you is to love one another just
13 as I have loved you. No one can show greater love than by giving up his
14 life for his friends. You are my friends if you do what I command you to
15 do. I do not call you slaves any longer, for a slave does not know what his
master is doing, but now I call you friends, for I have made known to you
16 everything that I have learned from my Father. It was not you who chose
me, it is I that have chosen you, and appointed you to go and bear fruit—

fruit that shall be lasting, so that the Father may grant you whatever you
17 ask him for as my followers. What I command you to do is to love one an-
18 19 other. If the world hates you, remember that it hated me first. If you be-
longed to the world, the world would love what was its own. But it is be-
cause you do not belong to the world, but I have selected you from
20 the world, that the world hates you. Remember what I said to you: No
slave is greater than his master. If they have persecuted me they will perse-
cute you too. If they have observed my teaching, they will observe yours
21 too. But they will do all this to you on my account, because they do not
22 understand him who sent me. If I had not come and spoken to them, they
would not have been guilty of sin, but as it is, they have no excuse for their
23 24 sin. Whoever hates me hates my Father also. If I had not done things be-
fore them that no one else ever did they would not be guilty of sin. But as it
is, they have seen both me and my Father, and they have hated us both.
25 But the saying of their Law, 'They hated me without cause,' must be ful-
26 filled. When the Helper comes whom I will send to you from the Father—
that Spirit of Truth that comes from the Father—he will bear testimony
27 to me, and you must bear testimony too, because you have been with me
from the first.

16 2 "I have told you this to keep you from faltering. They will exclude you
from their synagogues; why, the time is coming when anyone who kills you
3 will think he is doing religious service to God. They will do this because
4 they do not know the Father or me. But I have told you about these things
in order that when the time comes for them to happen, you may remember
that I told you of them. I did not tell you this at first because I was still
5 staying with you. But now I am going away to him who sent me, and not
6 one of you asks me where I am going, but your minds are full of sorrow be-
7 cause I have told you this. Yet it is only the truth when I tell you that it is
better for you that I should go away. For if I do not go, the Helper will not
8 come to you, but if I go I will send him to you. When he comes, he will
bring conviction to the world about sin and uprightness and judgment;
9 10 about sin, as shown in their not believing in me; about uprightness, as
shown by my going away to the Father, where you can no longer see me;
11 and about judgment, as shown by the condemnation of the evil genius of
12 this world. I have much more to tell you, but you cannot take it in now,
13 but when the Spirit of Truth comes, he will guide you into the full truth,
for he will not speak for himself but will tell what he hears, and will an-
14 nounce to you the things that are to come. He will do honor to me, for he
15 will take what is mine and communicate it to you. All that the Father has
belongs to me. That is why I said that he will take what is mine and com-
16 municate it to you. In a little while you will not see me any longer, and a
17 little while after, you will see me again." Then some of his disciples said to
one another, "What does he mean when he tells us, 'In a little while you

will not see me any longer, and a little while after, you will see me again,'
18 and 'Because I am going away to the Father'?" So they kept saying, "What
does he mean by 'In a little while'? We do not know what he is talking
19 about." Jesus saw that they wanted to ask him a question, and he said to
them, "Are you asking one another about my saying 'In a little while you
will not see me any longer, and a little while after, you will see me again'?
20 I tell you, you will weep and wail while the world will be happy; you will
21 grieve, but your grief will change to happiness. When a woman is in labor
she is sorrowful, for her time has come; but when the child is born, she for-
gets her pain in her joy that a human being has been brought into the
22 world. So you, too, are sorrowful now; but I will see you again, and your
23 hearts will be happy, and no one will rob you of your happiness. When that
time comes, you will not ask me any questions; I tell you, whatever you ask
24 the Father for, he will give you as my followers. Hitherto you have not
asked for anything as my followers, but now ask, and you will receive, so
25 that your happiness may be complete. I have said all this to you in figura-
tive language, but a time is coming when I shall not do so any longer, but
26 will tell you plainly about the Father. When that time comes you will ask
as my followers, and I do not promise to intercede with the Father for you,
27 for the Father loves you himself because you love me and believe that I
28 have come from the Father. I did come from the Father and enter the
world. Now I am leaving the world again and going back to the Father."
29 His disciples said, "Why, now you are talking plainly and not speaking
30 figuratively at all. Now we know that you know everything and do not
need to have anyone ask you questions. This makes us believe that you
31 have really come from God." Jesus answered, "Do you believe that now?
32 Why, a time is coming—it has already come!—when you will all be scat-
tered to your homes and will leave me alone. And yet I am not alone, for
33 the Father is with me. I have told you all this, so that through me you may
find peace. In the world you have trouble; but take courage! I have con-
quered the world."

§139. THE SUMMARY OF THE GOSPEL OF THE REVEALER OF GOD AND ETERNAL LIFE

John, Chapter 17

17 When Jesus had said all this he raised his eyes to heaven and said,
"Father, the time has come. Do honor to your son, that your son may do
2 honor to you, just as you have done in giving him power over all mankind,
3 so that he may give eternal life to all whom you have given him. And
eternal life means knowing you as the only true God, and knowing Jesus
4 your messenger as Christ. I have done honor to you here on earth, by com-
5 pleting the work which you gave me to do. Now, Father, do such honor to
6 me in your presence as I had done me there before the world existed. I

have revealed your real self to the men you gave me from the world. They were yours and you gave them to me, and they have obeyed your mes-
7 sage. Now at last they know that all that you have given me comes from
8 you, for I have given them the truths that you gave me, and they have accepted them and been convinced that I came from you, and they believe
9 that you sent me. I have a request to make for them. I make no request for the world, but only for those whom you have given me, for they are
10 yours—all that is mine is yours and what is yours is mine—and they have
11 done me honor. Now I am to be no longer in this world, but they are to remain in the world, while I return to you. Holy Father, keep them by
12 your power which you gave me, so that they may be one just as we are. As long as I was with them I kept them by your power which you gave me, and I protected them, and not one of them was lost (except the one who was destined to be lost), so that what the Scripture says might come true.
13 But now I am coming to you, and I say this here in this world in order that they may have the happiness that I feel fully realized in their own hearts.
14 I have given them your message, and the world has come to hate them, for
15 they do not belong to the world any more than I belong to the world. I do not ask you to take them away from the world, but to keep them from evil.
16 They do not belong to the world any more than I belong to the world.
17 18 Consecrate them by truth. Your message is truth. Just as you sent me to
19 the world, I have sent them to the world. And it is for their sake that I
20 consecrate myself, that they also may be consecrated by truth. It is not for them only that I make this request. It is also for those who through
21 their message come to believe in me. Let them all be one. Just as you, Father, are in union with me and I am with you, let them be in union with
22 us, so that the world may believe that you sent me. I have given them the
23 glory that you gave me, so that they may be one just as we are, I in union with them and you with me, so that they may be perfectly unified, and the world may recognize that you sent me and that you love them just as you
24 loved me. Father, I wish to have those whom you have given me with me where I am, to see my glory that you have given me, for you loved me
25 before the creation of the world. Righteous Father, though the world did not know you, I knew you, and these men knew that you had sent me.
26 I have made yourself known to them and I will do so still, so that the love which you have had for me may be in their hearts, and I may be there also."

§140. THE BETRAYAL AND ARREST

JOHN 18:1–11

18 When Jesus had said this, he went out with his disciples to the other side of the Ravine of the Cedars where there was a garden, and he went into it
2 with his disciples. Judas who betrayed him also knew the place, for Jesus
3 often met his disciples there. So Judas got out the garrison and some at-

tendants from the high priests and Pharisees, and came there with lanterns,
4 torches, and weapons. Then Jesus, as he knew everything that was going
to happen to him, came forward and said to them, "Who is it you are
5 looking for?" They answered, "Jesus of Nazareth." He said to them, "I
6 am he." Judas who betrayed him was standing among them. When Jesus
7 said to them, "I am he," they drew back and fell to the ground. Then he
asked them again, "Who is it you are looking for?" They said, "Jesus of
8 Nazareth." Jesus answered, "I have told you that I am he, so if you are
9 looking for me, let these men go." This was to fulfil the saying he had
10 uttered, "I have not lost one of those whom you have given me." Then
Simon Peter, who had a sword with him, drew it and struck at the high
priest's slave and cut off his right ear. The slave's name was Malchus.
11 Then Jesus said to Peter, "Put your sword back into the sheath. Shall I
not drink the cup which the Father has offered me?"

§141. JESUS IS EXAMINED BY ANNAS

JOHN 18:12–27

12 So the garrison and the colonel and the attendants of the Jews seized
13 Jesus and bound him, and they took him first to Annas. For he was the
14 father-in-law of Caiaphas, who was high priest that year. Now it was
Caiaphas who had advised the Jews that it was for their interest that one
15 man should die for the people. But Simon Peter and another disciple fol-
lowed Jesus. This other disciple was an acquaintance of the high priest,
16 and he went on with Jesus into the high priest's courtyard, while Peter
stood outside at the door. So this other disciple, the acquaintance of the
high priest, went out and spoke to the woman at the door and brought
17 Peter in. The maid at the door said to Peter, "Are you also one of this
18 man's disciples?" He said, "No, I am not." As it was cold the slaves and
attendants had made a charcoal fire, and stood about it warming them-
selves. And Peter also was among them, standing and warming himself.
19 Then the high priest questioned Jesus about his disciples and his teaching.
20 Jesus answered, "I have spoken openly to the world. I have always taught
in synagogues or in the Temple where all the Jews meet together, and I
21 have said nothing in secret. Why do you question me? Ask those who have
heard me what it was that I said to them. They will know what I have
22 said." When he said this, one of the attendants who stood near struck him
23 and said, "Is that the way you answer the high priest?" Jesus replied, "If
I have said anything wrong, testify to it; but if what I have said is true,
24 why do you strike me?" So Annas sent him over still bound to Caiaphas
25 the high priest. But Simon Peter still stood warming himself. So they said
to him, "Are you also one of his disciples?" He denied it and said, "No, I
26 am not." One of the high priest's slaves, a relative of the man whose ear
27 Peter had cut off, said, "Did I not see you with him in the garden?" Peter
again denied it, and at that moment a cock crowed.

§142. JESUS, THOUGH DECLARED INNOCENT, IS EXECUTED BY PILATE AS A POLITICAL OFFENDER

JOHN 18:28—19:37

28 Then they took Jesus from Caiaphas to the governor's house. It was
early in the morning, and they would not go into the governor's house
themselves, to avoid being ceremonially defiled and to be able to eat the
29 Passover supper. So Pilate came outside to them, and said, "What charge
30 do you make against this man?" They answered, "If he were not a crimi-
31 nal, we would not have turned him over to you." Pilate said to them,
"Take him yourselves, and try him by your law." The Jews said to him,
32 "We have no authority to put anyone to death." This was to fulfil what
33 Jesus said when he declared how he was to die. So Pilate went back into
the governor's house and called Jesus and said to him, "Are you the king of
34 the Jews?" Jesus answered, "Did you think of that yourself, or has someone
35 else said it to you about me?" Pilate answered, "Do you take me for a
Jew? Your own people and the high priests handed you over to me. What
36 offense have you committed?" Jesus answered, "My kingdom is not a
kingdom of this world. If my kingdom were a kingdom of the world, my
men would have fought to keep me from being handed over to the Jews.
37 But as it is, my kingdom has no such origin." Pilate said to him, "Then
you are a king?" Jesus answered, "As you say, I am a king. It was for this
that I was born and for this that I came to the world, to give testimony for
38 truth. Everyone who is on the side of truth listens to my voice." Pilate said
to him, "What is truth!" With these words he went outside again to the
39 Jews and said to them, "I can find nothing to charge him with. But it is
your custom to have me release one man for you at Passover time. Do you
40 want me therefore to release the king of the Jews for you?" Then they
19 shouted back, "No! Not him, but Barabbas!" Now Barabbas was a rob-
2 ber. Then Pilate took Jesus and had him flogged. And the soldiers made
a wreath out of thorns and put it on his head, and put a purple coat on him,
3 and they marched up to him, saying, "Long live the king of the Jews!" each
4 one giving him a blow. And Pilate went outside again and said to the Jews,
"See! I will bring him out to you, to show you that I can find nothing to
5 charge him with." So Jesus came out, still wearing the wreath of thorns
6 and the purple coat. And Pilate said to them, "Here is the man!" When
the high priests and their attendants saw him, they shouted, "Have him
crucified! Have him crucified!" Pilate said to them, "Take him yourselves
7 and have him crucified, for I can find nothing to charge him with." The
Jews answered, "We have a law, and by our law he deserves death, for de-
8 claring himself to be a son of God." When Pilate heard that, he was more
9 frightened than before and he went back into the governor's house and
said to Jesus, "Where do you come from?" But Jesus made no answer.
10 Then Pilate said to him, "Do you refuse to speak to me? Do you not
11 know that it is in my power to release you or to have you crucified?" Jesus

answered him, "You would have no power at all over me, if it were not
given to you from above. So you are less guilty than the man who be-
12 trayed me to you." This made Pilate try to find a way to let him go, but
the Jews shouted, "If you let him go, you are no friend of the emperor's!
Anyone who calls himself a king utters treason against the emperor!"
13 When Pilate heard that, he had Jesus brought out and had him sit in the
judge's seat in the place they call the Stone Platform, or in Hebrew, Gab-
14 batha. It was the day of Preparation for the Passover, and it was about
15 noon. And Pilate said to the Jews, "There is your king!" At that they
shouted, "Kill him! Kill him! Have him crucified!" Pilate said to them,
"Am I to crucify your king?" The high priests answered, "We have no
16 king but the emperor!" Then Pilate handed him over to them to be cruci-
17 fied. So they took Jesus, and he went out carrying the cross by himself to
18 a spot called the Place of the Skull, or in Hebrew, Golgotha. There they
crucified him, with two others, one on each side and Jesus in the middle.
19 Pilate had written a placard and had it put on the cross; it read "Jesus the
20 Nazarene, the king of the Jews." Many of the Jews read this placard, for
the place where Jesus was crucified was near the city, and it was written in
21 Hebrew, Latin, and Greek. So the Jewish high priests said to Pilate, "Do
not write 'The king of the Jews,' but write 'He said, I am the king of the
22 23 Jews.'" Pilate answered, "What I have written, I have written!" When
the soldiers had crucified Jesus, they took his clothes and divided them into
four parts, one for each soldier, besides his shirt. Now his shirt had no
24 seam; it was woven in one piece from top to bottom. So they said to one
another, "Let us not tear it, but let us draw for it, to see who gets it."
This was to fulfil what the Scripture says:

"They divided my garments among them,
And for my clothing they cast lots."

25 This was what the soldiers did. Near Jesus' cross stood his mother and her
26 sister Mary, the daughter of Clopas, and Mary of Magdala. So Jesus,
seeing his mother and the disciple whom he loved standing near, said to his
27 mother, "There is your son!" Then he said to his disciple, "There is your
28 mother!" And from that time his disciple took her into his home. After
that, Jesus, knowing that everything was now finished, to fulfil the saying
29 of the Scripture, said, "I am thirsty." A bowl of sour wine was standing
there. So they put a sponge soaked in the wine on a pike and held it to his
30 lips. When Jesus had taken the wine, he said, "It is finished!" Then bow-
31 ing his head he gave up his spirit. As it was the day of Preparation for the
Passover, in order that the bodies might not be left on the crosses over the
Sabbath, for that Sabbath was an especially important one, the Jews
32 asked Pilate to have the men's legs broken and the bodies removed. So the
soldiers went and broke the legs of the first man and then of the other who
33 had been crucified with him. But when they came to Jesus they saw that

34 he was dead already, and they did not break his legs, but one of the soldiers
thrust a lance into his side, and blood and water immediately flowed out.
35 The man who saw it testifies to it—his testimony is true; he knows that he
36 is telling the truth—to lead you also to believe. For this happened to fulfil
what the Scripture says:

"Not one of its bones will be broken."

37 Moreover, it says in another place,

"They shall look at the man whom they pierced."

§143. THE BURIAL OF JESUS

JOHN 19:38–42

38 After this, Joseph, of Arimathea, who was a disciple of Jesus, but a
secret one, because of his fear of the Jews, asked Pilate to let him remove
Jesus' body, and Pilate gave him permission. So Joseph went and took the
39 body down. And Nicodemus also, who had first come to Jesus at night,
went, taking a roll of myrrh and aloes weighing about a hundred pounds.
40 So they took Jesus' body, and wrapped it with the spices in bandages, in
41 the Jewish way of preparing bodies for burial. There was a garden at the
place where Jesus had been crucified, and in the garden was a new tomb in
42 which no one had yet been laid. So because it was the Jewish Preparation
day, and the tomb was close by, they put Jesus there.

§144. JESUS APPEARS TO MARY MAGDALENE

JOHN 20:1–18

20 On the day after the Sabbath very early in the morning while it was
still dark, Mary of Magdala went to the tomb, and she saw that the stone
2 had been removed from it. So she ran away and went to Simon Peter and
the other disciple who was dear to Jesus, and said to them, "They have
taken the Master out of the tomb, and we do not know where they have
3 put him." So Peter and the other disciple went out of the city and started
4 for the tomb. And they both ran, and the other disciple ran faster than
5 Peter and got to the tomb first. And he stooped down and saw the band-
6 ages lying on the ground, but he did not go in. Then Simon Peter came up
behind him, and he went inside the tomb, and saw the bandages lying on
7 the ground, and the handkerchief that had been over Jesus' face not on
8 the ground with the bandages, but folded up by itself. Then the other dis-
ciple who had reached the tomb first went inside too, and saw and was con-
9 vinced. For they did not yet understand the statement of Scripture that he
10 11 must rise from the dead. So the disciples went home again. But Mary
stood just outside the tomb, weeping. And as she wept she looked down
12 into the tomb, and saw two angels in white sitting where Jesus' body had

13 been, one at his head and one at his feet. And they said to her, "Why are
you weeping?" She said to them, "They have taken my Master away, and
14 I do not know where they have put him." As she said this she turned
around and saw Jesus standing there, but she did not know that it was he.
15 Jesus said to her, "Why are you weeping? Whom are you looking for?" She,
supposing that he was the gardener, said to him, "If it was you, sir, that car-
ried him away, tell me where you have put him, and I will take him away.
16 "Mary!" said Jesus. She turned and said to him in Hebrew, "Rabbouni!"
17 which means Master. Jesus said to her, "You must not cling to me, for I
have not yet gone up to my Father, but go to my brothers and say to them
that I am going up to my Father and your Father, to my God and your
18 God." Mary of Magdala went and declared to the disciples, "I have seen
the Master!" and she told them that he had said this to her.

§145. JESUS APPEARS TO THE TWELVE

JOHN 20:19–25

19 When it was evening on that first day after the Sabbath, and the doors
of the house where the disciples met were locked for fear of the Jews, Jesus
came in and stood among them and said to them, "Peace be with you!"
20 Then he showed them his hands and his side, and the disciples were full of
21 joy at seeing the Master. Jesus said to them again, "Peace be with you!
22 Just as my Father sent me forth so I now send you." As he said this he
23 breathed upon them, and said, "Receive the holy Spirit! If you forgive any
men's sins, they are forgiven them, and if you fix any men's sins upon them,
24 they will remain fixed." But Thomas, one of the Twelve, who was called
25 the Twin, was not with them when Jesus came in. So the rest of the dis-
ciples said to him, "We have seen the Master!" But he said to them,
"Unless I see the marks of the nails in his hands, and put my finger into
them, and put my hand into his side, I will never believe it!"

§146. THE FAITH OF THOMAS AND THE FAITH OF ALL BELIEVERS

JOHN 20:26–29

26 A week after, the disciples were again in the house, and Thomas was
with them. Although the doors were locked, Jesus came in and stood
27 among them, and said, "Peace be with you!" Then he said to Thomas,
"Put your finger here and look at my hands, and take your hand and put
28 it in my side, and be no longer unbelieving, but believe!" Thomas an-
29 swered him, "My Master and my God!" Jesus said to him, "Is it because
you have seen me that you believe? Blessed be those who believe without
having seen me!"

§147. THE CONCLUSION OF THE GOSPEL

JOHN 20:30–31

30 There were many other signs that Jesus showed before his disciples
31 which are not recorded in his book. But these have been recorded so that you may believe that Jesus is the Christ, the Son of God, and through believing you may have life as his followers.

§148. APPENDIX

1. OTHER APPEARANCES OF JESUS TO HIS DISCIPLES

JOHN 21:1–23

21 After this Jesus again showed himself to the disciples at the Sea of
2 Tiberias, and he did so in this way. Simon Peter, Thomas called the Twin,
Nathanael, of Cana in Galilee, the sons of Zebedee, and two other disciples
3 of Jesus were all together. Simon Peter said to them, "I am going fishing."
They said to him, "We will go with you." They went out and got into the
4 boat, and that night they caught nothing. But just as day was breaking,
Jesus stood on the beach, though the disciples did not know that it was he.
5 So Jesus said to them, "Children, have you any fish?" They answered,
6 "No." "Throw your net in on the right of the boat," he said to them, "and
you will find them." They did so, and they could not haul it in for the
7 quantity of fish in it. Then the disciple who was dear to Jesus said to Peter,
"It is the Master!" When Simon Peter heard that it was the Master, he
8 put on his clothes, for he had taken them off, and sprang into the sea. The
rest of the disciples followed in the boat, for they were not far from land,
9 only about a hundred yards, dragging in the net full of fish. When they
landed they saw a charcoal fire burning, with a fish on it, and some bread.
10 Jesus said to them, "Bring some of the fish you have just caught." So
11 Simon Peter got into the boat and hauled the net ashore, full of large fish, a
hundred and fifty-three of them, and though there were so many, the net
12 was not torn. Jesus said to them, "Come and have breakfast." None of the
disciples dared to ask him who he was, for they knew it was the Master.
13 Jesus went and got the bread and gave it to them, and the fish also. This
14 was the third time that Jesus showed himself to his disciples, after he had
15 risen from the dead. When they had finished breakfast, Jesus said to
Simon Peter, "Simon, son of John, are you more devoted to me than these
others are?" Peter said to him, "Yes, Master, you know that I love you."
16 Jesus said to him, "Then feed my lambs!" Again Jesus said to him a second time, "Simon, son of John, are you devoted to me?" He said to him,
"Yes, Master, you know that I love you." Jesus said to him, "Then be a
17 shepherd to my sheep!" Jesus said to him a third time, "Simon, son of
John, do you love me?" Peter was hurt because the third time Jesus asked

him if he loved him, and he answered, "Master, you know everything, you
18 can see that I love you." Jesus said to him, "Then feed my sheep! I tell
you, when you were young, you used to put on your own girdle and go
where you pleased, but when you grow old, you will stretch out your hands
and someone else will put a girdle on you and take you where you have no
19 wish to go." He said this to show the kind of death by which Peter was to
20 honor God; and after he had said it he said to Peter, "Follow me!" Peter
turned and saw following them the disciple who was very dear to Jesus,
who at the supper leaned back on Jesus' breast and said, "Master, who is
21 it that is going to betray you?" When Peter saw him, he said to Jesus,
22 "But, Master, what about him?" Jesus said to him, "If I wish him to wait
23 till I come, what does it matter to you? You must follow me." So the story
spread among the brothers that this disciple was not going to die. But
Jesus did not tell him that he was not going to die; he said, "If I wish him
to wait till I come, what does it matter to you?"

2. THE GUARANTY OF THE TRUTH OF THE GOSPEL

JOHN 21:24, 25

24 It is this disciple who testifies to these things and who wrote them down,
25 and we know that his testimony is true. There are many other things that
Jesus did, so many in fact that if they were all written out, I do not suppose
that the world itself would hold the books that would have to be written.

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